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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 3, 1844. VOL. XXIII.—NO. 31.

For the Register.

NATURAL THEOSOPHY. NO. IV.

THE CREATION-DOCTRINE.

This form of Theosophy we conceive to be *the true* doctrine, the correct *genesis* of the world. We assume that it is the doctrine of the Bible and of Christianity. After having given what appears to us to be a just representation of this doctrine, we shall proceed to compare it with others, showing that while those imply an *absurdity*, this has none; that it is, moreover, sustained irrefragably by the argument of *necessity*, in conjunction with that of final causes.

'In the beginning God created the heavens and the earth.' The genesis—the beginning—of all things, was *a creative act* of God. He *created* the materials, the elements, of which the whole world consists. It is a recognised doctrine that the earth, with all its contents, is composed of simple principles, or elements. These, of course, must have first existed. As the materials of a house must be previously to the house, so likewise the elements of which water, earth, rock, air, et cetera, consist, must have existed before the compounds which are produced from them. And beyond any reasonable doubt, the elements were created in a perfectly simple state; each particle created by itself. There were no compounds. The supposition of such would be a variation from the natural and perfect simplicity which characterizes the work of God. And the creation of the elements was virtually the creation of the world. For there were just so many of them, and of such varieties, as were sufficient to constitute *such a world* as our world is. No further act of creation was necessary. The elements, being endowed with their proper, distinctive powers, were competent, in due time, to produce the world. They at first existed in one vast confused mass. Thus 'the earth was without form and void.' All was darkness and chaos. But the spirit of God, existing in every element through the medium of its endowments and attributes, moved the whole mass. There was incessant and intense action. By degrees, each particle finds its companions and its proper place. Formations now begin to be effected. Air is formed; water is formed; rock is formed: minerals and metals are formed. There are two great tendencies, two mechanical agencies, which, though antagonistic to each other, accomplish the principal part of the work. These are, the agency of fire which *expands;* and the agency of gravity which *consolidates*. The agency of the former, unchecked by the latter would maintain such a state of *rarefaction* as to prevent formations; and the agency of the latter unchecked by the former, would speedily *concentrate* all things in one fixed and lifeless body. As fast as fire has accomplished its work it flies off and permits gravitation to take effect. Thus the mass of elements becomes constantly smaller and more compact. The heat escaping, the chemical affinities also can take effect. Geologists inform us that many long ages passed away while the processes of consolidation and of chemical formations were going forward. At length the earth had taken its globular shape and was invested with a solid crust. But the interior was still replete with the fiery elements. These were constantly producing *outbreaks*, explosions, eruptions, earthquakes. Thus were effected the inequalities of the earth's surface, the hills, the mountains, the valleys, the plains; and consequently, the the streams and fountains of water, the brooks, the rivers, the ponds and lakes; the seas and the oceans. Thus was the surface of the earth now divided 'into sea and dry land' But there was neither *seed* nor *plant* on the earth. Nor was there in nature the power to produce them. The properties of the simple elements could not do it. There must be a *constitution*, from simple elements, in order to make *a seed* or *a plant*, with the power of self propagation. And this could be accomplished only by *supernatural agency*; by the immediate power of God, who, though he does no superfluous work, now interposed. 'And the Lord God made every plant of the field before it was in the earth, and every tree yielding fruit, whose seed is in itself, before it grew.' And then did the earth, in the places fitted for vegetation, bring forth grass, herb and trees. But there was no living creature to be fed from them; nor was there in Nature the faculty to produce a first *animal*, any more than a first vegetable. Nature can produce an animal *from an animal*, but not from simple unorganized matter. When a race of animals become extinct there is no power in nature to reproduce it. God only can give being to *the original* of *any order, kind*, or *species* of the vegetable world. 'And God said, Let the earth bring forth the living creature after its kind; cattle, beast of the earth, and creeping thing: and it was so.' 'But there was not a man to till the ground.' And nature cannot produce *one kind* of living creature from *another* kind. 'And God said; Let us make man in our own image, and let them have dominion over all the earth.' 'So God created man in his own image, male and female, and blessed them and said, 'Be fruitful; replenish and subdue the earth; and have dominion over every living thing.'

Thus the heavens and the earth were finished and all the host of them. It was the work of God. But he does no superfluous work. Having made the elements, he committed to them the work of formations. And he gave them their own time. And it now makes no difference whether the amount of that time was millions of years or seven single days. Nothing is gained by one; nothing is lost by the other. The world has its age, though we do not know it; it is just so old, and it matters not to us, or to any other beings, whether—reckoning from the creation of the elements—it be just six thousand years old or six millions. It is as impertinent to speak of the loss of time before the origin of the human race as it is to speak of the loss of it before *time itself* began. In God's work and in Nature's, no causes act, except those which are indispensably requisite. The Creator *could*, and he doubtless did, produce at first just that amount of elementary particles which his contemplated work demanded. And he could, and doubtless did, endue them with all the attributes requisite to accomplish his design. These attributes are manifestly *permanent* and *immutable*. Their mutual action upon each other would result in the formation of the world as it now is. The whole power of nature consists universally and radically, in the primary elements. In these are invested the laws of providence and the decrees of God. They embody in themselves the constitution of the world. Whatever nature produces is *constructively* the work of God. Thus 'all things are of God.' But his special, or supernatural work is, obviously, very limited. He never does such a work without urgent and indispensable necessity. We believe it was thus necessary He should have interposed in planting the earth with vegetation; in storing the water with fishes; in replenishing the air with birds; the ground with reptiles; the forests with beasts; and the world with men. If any kind of living creature should now become extinct, we look in vain for nature to supply it. And as the propulsive power which gives the earth its *rotary motion* on its axis, and its *revolution* round the sun, cannot be deduced from the mere *gravity of elements*, we may rationally refer it to *a special*, supernatural act of God. And thus does the creation-doctrine fully acknowledge the hand and the agency of God. It does homage to him as the creator, preserver, governor and high possessor of the universe. It recognizes his constant presence, his perfect knowledge, his adorable benignity and wisdom. It ascribes to him infallible intelligence, infinity of power, and perfection of goodness. His work is perfect. It could not possibly have been done better. The evils which occur are all *incidental* and *unavoidable*. None of them are *immediately* from him. God never made a mal-formation, nor inflicted a misfortune, or instigated to a crime. He gave tendencies to matter; instincts to animals; reason and conscience to man. These are the great laws of his mundane kingdom. The operation of them constitutes his providence. All things work together for good to them who love him; to them who obey the dictates of their moral nature. His laws are as benignant as they irreversible. 'God hath made a decree which shall not pass.' 'Till heaven and earth pass, not one jot or tittle of the law shall in no wise pass, until all be fulfilled.' 'All things are for your sake, and abundant praise shall redound to the glory of God.'

S. F.

For the Register.

Did the death of Christ change the feelings with which God looks upon mankind? Did it effect an alteration *in God?* Unitarians in their controversy with Calvinists have charged them with maintaining this position. The following passage from Dr. Chalmers, in which he is pointing out the difference between regeneration and the atonement, shows that the charge is strictly true. 'The doctrine of regeneration,' says this writer, 'is fulfilled or verified upon the human spirit that is intimately and consciously present with us. The doctrine of the atonement, or the manner in which the reconciliation of the guilty is brought into adjustment with the holiness of God, and with what he requires for maintaining the character and the dignity of his jurisprudence, is fulfilled or verified upon the Divine Spirit, whose thoughts and whose ways are inscrutable to men, he not having ascended up into heaven.' The distinctness of this admission and statement is worthy of notice. But the following is no less definite. 'The Bible makes known to us both man's depravity, and God's displeasure against him; and it with the eye of our mind we see not the one truth, which lies immediately at hand, neither with the eye of our mind can we see the other truth, which lies in fathomless obscurity, away from us, among the recesses of that mysterious Spirit, who is eternal and unsearchable. But the Bible also makes known to us, both the renewing process by which man's depravity is done away, and the reconciling process, by which God's displeasure against him is averted.' Now if I rightly understand the Unitarian theory, it is this, that God is unchangeable, and that the change wrought by Christ's atonement is a change in the character of man, or to be a little more definite, regeneration is a change in the character of man, and the atonement a change in his relation to the Eternal Spirit, caused by the change in him, and not by any change in Him who is immutable. Yet this point is one of those few hinges upon which hang the doctrinal systems of Unitarian and Calvinistic theology.

VERBUM SAT.

WAR—MILITARY GLORY—THE SOLDIER.

The following is an extract from a review of Alison's History of Europe, in the last number of the 'West minister Review.' In the sentiments of the reviewer, every philanthropist, and we hope, every sensible man, will concur:—

'It appears from authentic documents which Mr. Alison has collected, that from the commencement to the close of the revolutionary wars, the levies of soldiers in France exceeded *four millions*, and that not less than *three millions* of these, on the lowest calculation, perished in the field, the hospital, or the bivouac. If to these we add, as we unquestionably must, at least an equal number out of the ranks of their antagonists, it is clear that not less than *six millions* of human beings perished in warfare in the course of twenty years, in the very heart of civilized Europe, at the commencement of the nineteenth century of the Christian era. But even these stupendous numbers give us no adequate conception of the destruction of human life directly consequent on the wars of the revolution and the empire. We must add the thousands who perished from want, outrage and exposure, and the hundreds of thousands who were subsequently swept away by the ravages of that pestilence which took its rise amid the retreat from Russia, and the crowded garrisons of the campaign of 1813, and for several years afterwards desolated in succession every country of Europe. And even when we have summed up and laid before us, in all the magnitude of figures, the appalling destruction of life here exhibited, we can still gather only a faint and remote conception of the sufferings and the evils inflicted by this awful scourge. Death in the field is among the smallest of the miseries of war; the burned villages—the ruined commerce—the towns carried by assault—the feeble and the lovely massacred and outraged—grief, despair, and desolation, carried into innumerable families,—these are among the more terrific visitations of military conflicts, and the blackest of the crimes for which a fearful retribution will one day be exacted at the hands of those who have provoked, originated or compelled them. If any thing could awaken the statesmen of our age to a just estimate of war and the warrior, surely their deeds and the consequences of these deeds should do so, when exhibited on a scale of such tremendous magnitude. Yet so far the impression made seems to have been both feeble and imperfect. Our views with regard to war are still in singular discordance both with our reason and our religion. They appear to be rather the result of a brute instinct, than of obedience to the dictates either of a sound sense, or of a pure faith. On all other points, Christianity is the acknowledged foundation of our theory of morals, however widely we may swerve from it in practice; but in the case of war, we do not pretend to keep up even the shadow of allegiance to the authority of our nominal lawgiver. 'A state of war (says) Robert Hall) is nothing less than a temporary repeal of all the principles of virtue.'—It is the primary object of war, and it is considered to be the primary duty of the warrior to inflict the maximum of injury upon the enemy; and so distinctly is this principle laid down, that we have seen courts-martial held upon deserving officers, in which the only charge against them was that they had not done as much mischief to their antagonists as, under the circumstances, it was considered they might have done,—that they had spared some property which might have been destroyed, and suffered some fellow-creatures to escape with slain; and in which the accusation was preferred in these broad and naked terms.

How happens it that our notions on the subject of war are so widely different from what we have a right to suppose they would be among a Christian people? from what they would be, if Christianity had had any share in their formation? We think the singular discrepancy may be traced to two sources. In the first place, the whole tone of feeling among educated minds—and through them among other classes—has become thoroughly perverted and demoralized by the turn which is given to their early studies. The first books to which the attention of our youth is sedulously and exclusively directed are those of the ancient authors; the first poet they are taught to relish and admire is Homer; the first histories put into their hands (and with which through life they are commonly more conversant than with any other) are those of Greece and Rome; the first biographies with which they become familiar are those of the heroes and warriors of the wild times of old. Now, in those days, the staple occupation of life—at once its business and its pastime—was war. War was almost the sole profession of the rich and great, and became in consequence, almost the sole theme of poets and historians. It is, therefore, the subject most constantly presented, and presented in the most glowing colors, to the mind of the young student, at the precise period when his mind is most susceptable and most tenacious of new impressions; the exciting scenes of warfare fill him with deeper interest than any other, and the intellectual and moral qualities of the warrior—quick foresight, rapid combination, iron resolve, stern severity, impetuous courage—become the objects of his warmest admiration; he [illegible] bearance, or learns to despise them; he sees not the obscurer but the loftier merits of the philanthropist and the man of science; he comes to look upon war as the noblest of professions, and upon the warrior as the proudest of human characters; and the impression thus early made withstands all the subsequent efforts of reflection and religion to dislodge it. It is difficult to over-estimate the mischief wrought by this early misdirection of our studies; and that the impression produced is such as we have represented it, every one will acknowledge, on a consideration of his own feelings.

The other source of our erroneous sentiments with regard to war, may be found in the faulty and mischievous mode in which history has been generally written. In the first place, little except war has been touched upon; and the notion has been thus left upon the mind, either that nations were occupied in war alone, or that nothing else was worth recording. Those silent but steady labors which have gradually advanced the wealth of a country, and laid the foundation of its prosperity and power; those toilsome investigations which have pushed forward the boundaries of human knowledge, and illustrated through all time the age and the land which gave them birth; that persevering ingenuity and unbaffled skill which have made Science the handmaid of Art, and wrought out of her discoveries the materials of civilization and national pre-eminence; and, greater than all, that profound and patient thought which has eliminated the great principles of social and political well-being:—concerning all these, history has been silent; and the whole attention, both of the teacher and the student, has been concentrated upon 'the loud transactions of the outlying world,' while the real progress of nations, and the great and good men who have contributed thereto, have alike been consigned to oblivion.

Again,—historians have never given a full and fair analysis of *what war is*. They have described the marches, the sieges, the able manœuvres, the ingenious stratagems, the gallant enterprises, the desperate conflicts, the masterly combinations, the acts of heroic daring, with which war abounds; and they have summed up those descriptions of battles which we read with breathless interest, by informing us that the victory was gained with a loss of so many thousands killed and wounded—so many thousands made prisoners—and so many standards and pieces of artillery taken from the enemy. But all this is only the outside coloring of war, and goes little way towards making us acquainted with its real character. Historians rarely tell us of the privations suffered—the diseases engendered—the tortures undergone during a campaign;—still less of the vices ripened, the selfishness confirmed, the hearts hardened, by this temporary repeal of all the principles of virtue.' They do not speak of the ties broken—of the peasants ruined—of the hearths made desolate—of grief never to be comforted—of shame never to be wiped away—of the burden of abiding affliction brought upon many a happy household—of all the nameless atrocities, *one* of which in peaceful times would make our blood run cold, but which in war are committed daily, by thousands, with impunity. Historians rarely ever present us with such pictures as the following; and yet these are the inevitable accompaniments of war:

'Such was the terrible battle of Eylau, fought in the depth of winter, amidst ice and snow, under circumstances of unexampled horror. The loss on both sides was immense; and never in modern times had a field of battle been strewn with such a multitude of slain. On the side of the Russians 25,000 had fallen, of whom above 7000 were already no more; on that of the French upwards of 30,000 were killed or wounded, and nearly 10,000 had left their colors under pretence of attending to the wounded. Never was spectacle so dreadful as the field presented on the following morning. Above 50,000 men lay in the space of two leagues, weltering in blood. The wounds were, for the most part, of the severest kind, from the extraordinary quantity of cannon balls which had been discharged during the action, and the close proximity of the contending masses to the deadly batteries which spread their grape at half-musket shot through their ranks. Though stretched on the cold snow and exposed to the severity of an arctic winter, they were burning with thirst, and piteous cries were heard on all sides for water, or assistance to extricate the wounded men from the heaps of slain, or the load of horses by which they were crushed. Six thousand of these noble animals encumbered the field, or maddened with pain, were shrieking aloud amid the stifled groans of the wounded.' [Alison, vi., p. 85.

'On Sunday forenoon I found a crowd collected round a car in which some wounded soldiers had just returned from Russia. No grenade, or grape could have so disfigured these victims of the cold. One of them had lost the upper joints of all his ten fingers, and he showed us the stumps. Another wanted both ears and nose. More horrible still was the look of a third, whose eyes had been frozen; the eyelids hung down rotting, the globes of the eyes were burst, and protruded from their sockets. It was awfully hideous; but a spectacle yet more dreadful was to present itself. Out of the straw in the bottom of a car, I now beheld a figure creep painfully, which one could scarcely believe to be a human being, so wild and distorted were the features; the lips were rotted away, the teeth stood exposed; he pulled the cloth from before his mouth, and grinned on us like a death's head.' [Alison, ix, 112.

The following is a description of the state of the town and garrison of Dresden in 1813:—

'The ravages which a contagious fever (the consequences of their privations) made on the inhabitants, added to the public distress. Not less than three hundred were carried off by it a week, among the citizens alone. Two hundred dead bodies were every day brought out of the military hospitals. Such was the accumulation in the churchyards, that the grave diggers could not inter them, and they were laid naked, in ghastly rows, along the place of sepulture. The bodies were heaped in such numbers on the dead carts, that they frequently fell from them, and the wheels gave a frightful sound in cracking the bones of the bodies which this lay upon the streets. The hospital attendants and carters trampled down the corpses in the carts, like baggage or straw, to make room for more; and not unfrequently some of the bodies gave signs of life, and even uttered shrieks under this harsh usage. Several bodies thrown into the Elbe for dead, were revived by the sudden immersion in cold water, and the wretches were seen struggling in vain in the waves, by whith they were soon swallowed up. Medicines and hospital stores there were none; and almost all the surgeons and apothecaries were dead' Alison, ix, 643.

When a statesman declares war in consequence of any of the ordinary motives thereto; for the sake of a rich colony which he is desirous to obtain; to prevent an ambitious neighbor from acquiring what might render him a formidable rival; to restore a monarch dethroned by a people wearied of his manifold oppressions; to resent a private wrong, or avenge a diplomatic insult—his thoughts on the matter seldom travel beyond the issuing of a manifesto, the appointment of a general, the levying of troops, and the imposition of taxes for the maintenance of the contest. He is therefore wholly unconscious *what in reality he is doing*;—and if a sage were to go to him, as Nathan went to David, and say—'Sir you have given orders for the commission of murder on a monstrous scale; you have directed that 50,000 of your subjects shall send as many of their fellow-men, wholly unprepared for so awful a change, into a presence where they must answer for their manifold misdeeds; you have commanded that 30,000 more shall pass the best years of their life in hopeless [illegible] worst of criminals, when they have committed no crime but by your orders;—you have arranged so that 20,000 more shall lie for days on the bare ground, horribly mutilated and slowly bleeding to death, and at length only be succored in order to undergo the most painful operations, and then perish miserably in a hospital; you have given orders that numbers of innocent and lovely women—as beautiful and delicate as your own daughters—shall undergo the last indignities from the licence of a brutal soldiery; you have issued a fiat which, if not recalled, will carry mourning into many families, will cut off at a stroke the delight of many years, will inflict upon thousands, now virtuous and contented misery which can know no cure, and desolation which in this world can find no alleviation;'—if such a message as this were conveyed to him—*every word of which would be strictly true*—would he not disown the ghastly image thus held up to him, and exclaim, 'Is thy servant a dog, that he should do this thing?' And if statesmen could realize all this before they put their hand to the declaration of hostilities, would they not rather thrust it into the flames?

We are aware that to many all this will appear idle and declamatory—wholly unworthy of men who pretend to an acquaintance with political and social science, yet nothing can be more unquestionable than that we have added no unreal touches, no undue coloring to the picture; and our remarks should be thought worthy of the more attention, because we do not belong to those who consider that under *no* circumstances can war be righteously undertaken. On the contrary, few can read its details with more thrilling interest, few would share in its hardships and its perils with heartier zeal, in a cause clear enough and grand enough to justify and hallow the adoption of so terrible an agency; but we know that such cases are infinitely rare—that, judging from the past history of our race, in ninety-nine cases out of a hundred, war is a folly and a crime; and that where it is so it is the saddest and the widest of all follies, and the most heinous of all crimes.

Has it ever occurred to any of our readers to *analyse* the profession of a soldier?—a profession so much honored in our country, as in most others. A soldier is a man whose profession it is to make war—to fight with his fellow-men, and (disguise it how we will, in the smooth, conventional hypocrisies of language) to slay them. Like every one else, he takes a pride and a pleasure in the exercises of his profession. To rust away in idleness is irksome and inglorious; in peace he has little chance of employment, promotion, or distinction; peace, therefore, is burthensome and unwelcome. From the very nature of things, he longs for war; he watches with a natural, but certainly not a Christian, delight, the first bickerings which give promise of ripening into actual hostility, and he desires to 'fan the smoking flax into a flame.' This is natural and inevitable; it cannot be otherwise. In most of the nations of modern Europe we have created and maintain an esteemed and influential profession, numbering hundreds of thousands of members, whose interest and inclination both point towards war, and who thus constitute an always acting force, urging their countrymen (however unconsciously) to that which, when fairly stated, no one can defend—to be active in aggression, tenacious in dispute, prompt in reprisals, and sensitive to insult. A soldier is a man who, by the inevitable instinct of his profession, incessantly desires and seeks for a state of things which Christianity denounces as sinful, and which reason condemns as noxous and absurd.

Again, that the destruction of the life and property of our fellow-men is a sin, and a grievous sin, *per se*, there can be no question. The position of a soldier imposes upon him the obligation of committing this enormous iniquity to any extent, and upon any parties, at the command of the minister of the day. History tells him—and his own experience will confirm the teaching—that this minister is often wicked, incapable, and passionate; that he has frequently obtained his power by the vilest means (by mistresses in France, by corrupt parliamentary majorities in England); that, in the views which he takes, and the orders which he issues, he is often governed by the basest motives, and the silliest and wickedest counsellors. He may be a shallow and sensual intriguer, like Godoy; he may have objects of personal ambition, like Napoleon; he may be an empty chatterer, like Newcastle; but however unjust the war which he commands, however wild the scheme, however barefaced the aggression, however innocent the victim, however narsh and barbarous the mode in which the enterprize is to be carried through—the soldier has no choice, no power or refusal, or evasion; he has bound himself to do the bidding of his superior, however palpably and monstrously iniquitous that bidding may be. He cannot resign; that would be attended with dishonor. He cannot remonstrate; that would be punished as insubordination. In some of the most important actions of life he has ceased to be a free agent, *though he cannot cease to be a responsible agent;* he has parted with his birthright for a mess of pottage; he has, in fact, sold himself into a species of slavery, which often leaves him only the humiliating and torturing alternative of remaining at his post to perpetrate sin and cruelty, or leaving it with dishonor and ruin. And to us it is marvellously strange, and a signal proof of the difficulty and the rarity with which men rise to the contemplation of first principles, that any one of sound judgment and good feelings, who can dig, or plough, or weave, or push his fortune in any of the thousand paths which lie open to the foot of enterprise, should be willing thus to barter away, for so paltry an equivalent, *his right of refusing to do wrong*.

A FEW NOTES ON THREE TEXTS.

Rom. xii. 18: If it be possible, as much as lieth in you, live peaceably with all men.
Jude 3: Earnestly contend for the faith.
Prov. xx. 18: With good advice make war.

From these passages of inspired truth we propose to illustrate three positions:

1. The desirableness of peace.
2. The occasional necessity of controversy.
3. The wisdom required to manage it.

1. *Peace.* We know not a precept in the whole compass of divine teaching, that seems to come forth so reluctantly from the great Lawgiver as this injunction of peace. It is not said in simple, unqualified terms, 'live at peace with all men,' or 'thou shalt not make war.' This would have been the measure of the command, if such had been the intention of Him who said, 'thou shalt love thy neighbor as thyself.' But the Apostle writing under the counsel of the Spirit, knew what was in man, and providing for the infirmities of human nature and the inevitable outbreakings of its depravity, he says, *if it be possible*, live at peace; plainly implying that it would be a hard matter; and still further, *as much as lieth in you;* the first qualification having respect to the difficulties *without*, and the second to those *within*. Still, peace is to be desired. And if it be possible—if other men will allow you the privilege; as much as lieth in you—if you can make it consistent with duty to God, to truth and self, live peaceably. Do not quarrel about trifles. Do not magnify little things, and make them the occasion of strife. Especially, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath.' Now it is more than probable that more than half the controversy in this world is the fruit of personal resentment. Even good men have bad passions, and these are stirred by straws, and then they fight. But we are commanded to follow peace with all men; to study the things that make for peace. 'If thine enemy hunger, feed him; if he thirst, give him drink.' John Randolph said to a youth whom he was sending [illegible] yourself if you cannot for the love of God forgive him, but mind that you do not mistake the love of God for the fear of a bigger boy. It is better to forgive an injury than to resent it, but it is better to strike back than to allow truth to suffer or justice to want a friend.' 'First pure, then peaceable,' is the motto for the church, and revolutions and matyrdoms are cheap to secure the result. Because peace costs so much, it ought to be prized.

It is the gift and the emblem of heaven. As nothing this side of hell is so much like hell as war, so *peace*, breathing good will to men, is an earnest of the bliss that awaits the good on high. To secure it, every thing but truth and righteousness ought cheerfully to be sacrificed. Pride, passion, property, power, pleasure, every thing but principle should be given up, to preserve the peace. Peril, pain, persecution, poverty should be suffered rather than that contention, without sufficient cause, be permitted to distract the neighborhood of the church. If it be possible, as much as lieth in you, live peaceably with all men. If a man smite thee on the right cheek, turn to him the other. He will scarcely strike again, and if he does, what of it? It will not hurt you in heaven. We have only one life to live on earth, and that's a short one. Let us not spend the strength of it in trifling controversies; in splitting hairs with hair splitters; in chasing abstractions with men without common sense; in battling windmills or metaphysical speculations that would never obtain a local habitation or a name if they were severely let alone. Many a dogmatic has been made a *great man* by being opposed, who would never have been known beyond his own doorstep if somebody had not been foolish enough to try to put him down. Strife is like the letting out of waters. You know not to what it will lead. But peace is always sweet, and to be valued beyond jewels. Therefore seek peace, and let contention alone before it is meddled with.

2. The occasional necessity of controversy.—*Earnestly contend for the faith.* This is a precept as peremptory and solemn as the one which we have just been considering. Obedience thereof, makes *contention* a duty as plainly as the law of love enjoins peace. It is taken for granted that in this world of error, there will be assaults upon the truth. Bad men hate it;—weak men are led away from it; and errorists, from wickedness, weakness or ignorance, will assail the truth and must be withstood. We have no right to give place to error,—no, not for an hour. This is the letter and the spirit of this divine injunction. Slothfulness, cowardice, meanness, will sometimes tempt to a base surrender or a compromise, but God commands us to fight.

The faith. This means the truths which are committed to us. They are from everlasting to everlasting. Not unstable according to time, place and circumstances; but just what they were in old times, they are now and will be.—The Bible is their depository. It is open, and he who runs may read. Some men talk of *new* truths; improvements in theology, and discoveries in moral science, but if they are parts of *the faith* once delivered to the saints, they are not new, and if they are not parts of that faith they are not worth contending for. At least we are not commanded to fight about them.—But the fiercest of modern logomachies have been about matters and things that the *saints* of old never dreamed of. Before we go to war, then, let us be sure that the faith is in peril. If a real, veritable principle of truth is in jeopardy, let us move heaven and earth, rather than suffer it to be moved a hair.

Contend for the faith. Many very good people have a morbid dread of controversy. They never contend and they cannot bear that others should. They dislike to see controversy on the pages of their religious newspaper, or to hear it from the pulpit. Easy souls they are, and they cannot see the use of so much contention.—Well, it is an evil, a great evil; a very great evil—not to be endured but to prevent a greater. Just as prisons, scaffolds, hangmen, soldiers, armies and navies, are great evils, and only to be endured to prevent the greater evils of rapine and murder and anarchy. We hope the time will come, when nations and individuals will learn war no more. But as long as violence, injustice and oppression are at work among men, we must have war. So we hope the time is at hand when truth will be triumphant, and the Prince of Peace, the God of Truth, will sway his sceptre over the human race. Even so come Lord Jesus, come quickly. But until truth gets the victory, there will be, there must be controversy. This sitting quietly under the shadow of a great tree, and finding fault with the struggling soldiers on the field for raising such a dust and making such a noise, is vastly pleasant to a chicken-heart. It even makes some people think you might be something of a soldier yourself, if you thought the matter worth fighting for. But finding fault with others is no way to put an end to the battle. The command is to *contend*. And there are times and seasons when all love of ease and peace and good neighborhood, when all considerations of popularity, profit and pleasure must be thrown away, and every man who loves the truth and has a voice or a pen, must stand at his post and *do* for God and the faith. He must not only defend; he must also contend. He must put on the whole armor—not the helmet and shield only—he must take the sword, and fight the good fight, and when he has done all, stand: stand fast and ready to do the same thing again.

Earnestly contend. We want none but *earnest* men in these times. Luther was an earnest man. Was he not? So was John Knox.—There was no half way work with those men. Not for a little did they contend; but once at it, a world in arms was no match for them. Never was a truth saved or a lie crushed but by earnest men. We say, then, do not contend for trifles, but when you do contend be in earnest.

3. The wisdom required to manage it. *With good advice make war.* For what man, unless a very foolish one, going to war, sitteth not down first to count the cost. Those who go to war without, are apt to come back more rapidly than they went.

First, be sure you are right. It would be a wicked as well as a very silly thing to get into a controversy, and be on the wrong side all the while. We do not say that in moral war, as in the field, you should consider whether you are on the strong side; if numbers are the measure of strength. With ten thousand you may meet him that hath twenty thousand, if you are right and he wrong. Yea, one may chase a thousand and two put ten thousand to flight. The truth is mighty—and every rivulut will furnish arguments for Davids, that the heads of Goliaths cannot withstand. But you must be right, or God will be against you; and what your opponent lacks in strength, will be more than made up in justice. You will be beaten, as you ought to be, if you defend the wrong.

Again. Keep your temper. Lose this, and you lose your cause. And doubly dreadful is your defeat when you get the worst of the argument and disgrace yourself besides. But it very seldom happens that war, even moral war, is waged without passion. The very best of men sometimes lose their balance, and, mistaking temper for *zeal in a good cause*, they bring reproach upon themselves and the doctrines they defend. A few partizans will appland their spirit, and cheer them on to fiercer exhibitions; but the better and the larger part of the community pity their weakness and wish they would deport themselves more becomingly. Besides, no man can manage an argument when he is in a passion. The mind should be tranquil, for the reasoning powers to enjoy their loftiest and most efficient play; and the man who is mad might almost as well be a fool, if he have a wily and strong enemy to overcome.

It decently. There is neither sense nor grace in making every controversy *personal*, calling hard names instead of using sound arguments, and substituting dirt for logic. But this the manner of some is. And of some good men too. In religious or literary controversies, it is a very common practice to apply opprobious epithets to an opponent, to try to say a smart thing at his expense, to make the world laugh at him when he cannot be put down by a fair argument, and to fasten *a bad name* to him or his doctrine, when no reasoning will dislodge him or explode his dogmas. All this is only contemptible. It is not the resort of candid, truth-loving, honest men. Michael would not *rail* at the devil when they fought. It is the trade of second-rate disputers, and is despised by well-trained, confident and competent dialecticians. But dirt-throwing debaters are much more popular than the courteous and respectable, and it is very hard to draw a right man into controversy. He shrinks from mingling in the strife of words, and prefers to leave truth in its naked invincibility, to demonstrate its immortality by living alone among its enemies.

Be honest. But I am not a villain, you say, and why advise me to be honest? Do you despise cunning as you do cheating? Would you lose your cause rather than use a sophism?—Would you take advantage of an opponent's mistake, and pervert his meaning, when you knew that he had not clearly expressed his own views? Honesty, in the days of the old Roman, implied a sense of honor that is lost from the word and is rare in the world. It ought *now* to embrace those nice appreciations of right and wrong that make a man's interests safe in the hands of his honest foes. Honesty has a conscience. It is all conscience, shielding an enemy from injustice, and making the bosom in which it dwells a temple of purity. Be honest then. Give an opponent all he can fairly ask. Give him more than he can *demand*, and then make an end of his logic.

This leads us to say—Make thorough work. Be slow to contend. Study the things that make for peace. If it be possible, as much as lieth in you live peaceably with all men. But if you most contend, do the work thoroughly. If the point in dispute is worth being contested, it ought to be settled. But to put the matter at rest, go into it heartily, study it intently, examine it from all points and in all lights, watch over it, pray over it, sleep over it, make yourself master of it in all its bearings and relations, especially examine the strength of the wrong side; see what can be urged against you, and look at this calmly, deliberately, and with a willingness to be convinced of error, and when you have thus become absorbed in the subject and thoroughly acquainted with the nature and extent of the grounds on which you are to marshal your force and fight the battle, *then* strike, and strike hard, and repeat the blow and follow it up again and again, and give no quarter; have no mercy on error; but bearing in mind that you have a divine commission to exterminate it, slay on till the last Agag is hewn in pieces before the Lord.

Give up when you know you are wrong. It requires some magnanity and grace, and if you have neither, you need to be reformed before you turn reformer. The best of men and the wisest are sometimes mistaken. David and Solomon were. And you are not as good or wise as either. But when you see that you have made a false step, advanced an unsound position, erred in matter of fact or inference, be a man and say so. It will help your cause.—But if it kills it, better is it to fail even in a good cause than triumph by a lie.

Lastly, in victory be quiet. There is no need of blowing the ram's horns after the walls are down. Let the glory of the triumph appear in the peaceful and fruitful reign of truth, delivered and established by your arm: but do not boast of it. Let another praise thee and not thy own lips. In sweet confidence of success, rejoicing in the overthrow of error, and as you hang up the weapons of your warfare to be used again when the times demand, you may say, but say it softly, that your enemies may not hear it, 'Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.' Let the consciousness of having done well and the joy in truth's progress be your comfort now, as you repose on your laurels, and quietly wait till the Master calls you to the higher reward of rejoicing in the veilless sunlight of his approving smile. To do good and please God, is the first and last duty of man. To repose in his arms, to listen to his approving voice, to reflect the lustre of his radient and complacent eye, this, is the loftiest ambition of a created mind. This is worth striving for, contending through life for, with men and angels spectators of the struggle, worth dying for, dying on the battle field, in a dungeon, at the stake, or on a cross.

IRENÆUS.
[N. Y. Observer.

In the last number of the Christian Teacher, we find the following notice of 'Madge's Lectures upon certain High-Church principles.'

The author's object was not to add another to original works of reference, but to bring the gist and marrow of those works in an intelligible, attractive and convincing form before those who desired clear and determined views on this much bruited subject. This was his design, and he has eminently succeeded in it.

He first shows what the principles of the school, against which he contends, really are. He then discusses the nature and constitution of a Christian Church;—what was the Apostolic form of government, and whether any specific external polity is binding upon Christians universally. He canvasses the three orders of clergy—shows that so far from Bishop, Priest and Deacon being from the first distinct orders, Bishop and Presbyter were titles given to the same individual, and that as for Deacons indicating the third or lowest order, Paul and Appollos themselves were styled Deacons. The doctrine of Apostolical succession next comes under review. Our author shows that according to Scripture, so far from ordination being an exclusively episcopal function, Paul and Barnabas were ordained by three brethren of the Church at Antioch, called prophets and teachers, that is, the higher order received ordination from the lower: that in fact, primitive ordination was nothing more than the invocation of the divine blessing on the election of a minister. Apostolical succession has no support from Scripture; there is nothing to support it, but the feeble analogy between Christ and his Apostles, and Aaron and his sons. It has no support from history; the first links of such a succession are wanting, those which connect the apostles themselves with the first known ordaining Bishop. On the worthlessness of this Apostolical succession, even if it could be proved, there is a striking passage:—

'The claims set up by the churches of England and Rome were also set up in times past by churches now branded with the name of heresy. This was the case with the Arian churches. These churches, it is well known, once prevailed to a considerable extent, and through many countries. As to their ecclesiastical constitution or form of government, they were episcopal, and had as fair a claim to the apostolical succession as any churches then in existence. But the orthodox party in spite of this claim, in defiance of the apostolic title possessed by their bishops, denounced them in the fiercest terms of condemnation. In the East the Greek Church also, which is at variance on points of faith with the Western Churches, has quite as good a claim as they have to the grace of the apostolical succession.' But this avails nothing with the orthodox believers. With them it forms of itself no bond of fellowship and union, presents no barrier to rejection and exclusion from the true Eutychian, and other churches, all condemned by councils as heretical, present exactly the same title to the possession of apostolic orders. So that, according to the showing of these high-church divines themselves, the simple fact of apostolic succession does not, on that account, imply the inheritance of apostolical endowments. For what reason, then, I ask, is the fact so earnestly insisted on, and so ostentatiously exhibited? It seems after all that there may be apostolic succession unaccompanied with apostolic gifts and graces. But if the apostolic orders be no security against the inroads of error, and no safeguard for the preservation of truth, it ceases any longer to be a mark or sign of the true Church. Or, we may state the matter thus: On what grounds can one Church say to another Church possessing the same apostolic commission, we are certainly right, and you are as certainly wrong? I thought that the very object and design, the use and importance of these supposed apostolical orders, was to constitute the possessors of them, 'the hereditary witnesses of the truth.' But if instead of being witnesses of the truth, they become witnesses of grievous and damnable errors, wherein lies the value, the efficacy of these 'orders?'—pp. 120, 121.

In the Lecture on Tradition our author unveils the ground of its necessity to the Church: for in tradition alone can many of the tottering doctrines of the Church find their support, and an appeal to tradition requires a clergy, who shall be the depositories of it. We quote some appropriate passages on this point from a previous lecture. The Rev. W. J. E. Bennett is introduced as saying,

'If we are satisfied that Scripture is Scripture—that is, that our Bibles, as we possess them now, do contain God's real word—if in this we are satisfied, then let me mark out to you a few things, which I do not think you could, or any Christian could, have found out for himself in that Bible,—things which I do not imagine would have been articles of our faith so peremptorily pronounced as they are, had there not been such a thing as tradition or the teaching of the Church; for instance, *the doctrine of the Holy Trinity.* Is it possible, my brethren, do you think, that you or I, or any one, be he ever so gifted with the powers of man, could have deduced and invented for himself this most wonderful and mysterious doctrine out of the Bible?'—Lectures, p. 113

So other of the Tractarian writers speak

pretensions to shame and confusion. Connected with the State, and aided by its powers and wealth, it is well—well for freedom, humanity and justice, that the Church should be ruled and governed by the State. Separated from it, and resting on her spiritual character alone, her clergy may take the guidance and direction of her affairs in their own keeping, and advance what pretentions they please. Their dream of apostolic descent may be innocently indulged in, as far at least as other churches and communions are concerned, however it may inflate their own vanity, or flatter and aggrandize their own self-importance. As long as the State will throw its broad shield of protection alike over all, religious liberty is safe; and, proudly as the ministers of the Anglo-Episcopal Church may boast of their apostolic descent, that boast, when all temporal power has been taken out of their hands, will excite no alarm, and may, peradventure, be the occasion of some little amusement.'

CHRISTIAN REGISTER.

BOSTON, AUGUST 3, 1844.

ENGLAND, ITS PERILS AND REMEDIES.

We have recently been reading, two English volumes, of deep and painful interest, entitled, one 'The Perils of the Nation,' the other, 'Remedies Suggested for the Perils of the Nation.' The name of the author is not given, nor have we heard to whom the works are ascribed. They are evidently the production of a vigorous and thinking mind, guided by high principles of Christian faith and morality, and a heart deeply imbued with humane and generous sentiments, with the lofty and far-reaching spirit of Christian philanthropy. The descriptions given of the condition of things in England, of the enormous and horrible abuses by which her poor, laborious and industrial classes are oppressed, the terrible wants, the utter temporal and spiritual destitution to which their bodies and their souls are consigned, are gloomy in the extreme. Nay, they are absolutely appalling. We do not believe the world, either in heathen or in Christian lands, affords a parallel. How singular is the position of England. What a mournfully illustrious example does she present of that inconsistency, self-deception, we had almost said hypocrisy, in a nation, which we often see in an individual. England stands at the head of the nations of Christendom; her wealth, power and resources are great beyond question or comparison. In intellectual vigor and activity, in moral energy and developement she has no superior. In all the great humane and world-wide enterprises of the day, she has taken the lead. She is scattering the Bible broad-cast over the world, translated into every language and tongue of man; she is sending forth to the utmost ends of the earth, missionaries, faithful, devoted, self-sacrificing. She is exerting all the weight of her influence and her power, to banish, not only from lands subject to her sway, but from the world, that mighty evil and wrong,—slavery. Upon this last point, how high her position, how earnest her zeal, how unrelaxing her efforts. And yet, if the reports of her own Parliamentary Commissioners are to be received, if the statements of other undoubted authorities are to be relied upon, there are to be found in her own borders, among her manufacturing, mining, agricultural laborers, evils and sufferings, wrongs and oppressions, degress of destitution, ignorance and demoralization, before which all that the records of African slavery in the small dust in the balance.' We say not this in reproach of England, or in vindication of our own wrong doing. We would not abate one jot of the just praise to which she is entitled for the high services her intellect and philanthropy have rendered to the world, nor lighten a feather's weight the responsibility that rests upon ourselves. We allude to it only as a striking phenomenon in her moral history, as an evidence that the inconsistency, justly charged upon this nation, of holding millions in bondage, while a declaration of the natural freedom and equality of all men lies at the foundation of its government, is not without a sad parallel on the other side of the water.

In support of the foregoing remarks, we make the following extracts from the chapter headed, 'Mining Poor,' in the first of the volumes before us.

'Coal-bearing is another branch of labor assigned to woman, girls, and boys, and practised where no carriage could ascend. This is so very peculiar an exercise, that it deserves a little closer description. A female is provided with a basket, shaped somewhat like a cockle-shell, filled with coals, and which a man can sometimes scarcely lift to her back, where it is fastened by passing two straps across her forehead, while she bends her body as nearly to a semicircular form as possible. Large pieces of coal are then heaped about the top of the basket, till the weight, in the case of a stout girl, has reached a hundred, or a hundred and a half; when she hangs her bit of candle to the cloth that crosses her head, and begins her journey. She first has to walk on level ground eighty-four feet, then to ascend a ladder eighteen feet high; then to proceed along a road, or passage, between three feet and a half, and four feet and a half high: then another ladder, another road, and so on, till she has traversed a distance equal to the height of St. Paul's Cathedral. There she casts her load into the tub, and returns for another. This work is continued, in the case referred to, from two in the morning to one or two in the afternoon. In the east of Scotland the Commissioner found one little girl, a beautiful child of only *six years old*, whose daily task was to carry loads of half a cwt. of coal, making with such a load, fourteen of these long journeys per day!

It frequently happens that the large pieces of coal heaped loosely upon the bearer's neck, fall off; and occasionally the band across the forehead breaks; in either case the falling weight descends upon the person next behind. Sometimes, in trying to save or recover the burden, the bearer loses her footing, and slips from the ladder into the depth below. The bearing, hurrying, and drawing, are practised by girls, young women, and the mothers of large families, up to the very hour when they find it necessary to hasten home to give birth to a child, probably dead, through the mother's previous sufferings; and within the week after, or at latest in ten or twelve days, they are again hurried to their post of slavery, and its subterranean horrors.

But one more branch of the mining occupation remains to be noticed: it has been stated that the ventilation of mines is effected by judiciously arranging passages, and closing them up at proper points, to prevent a current sweeping along the narrow roads, to the exclusion of branches that require an equal supply. Through these doors it is necessary that the laden carriages, corves, wagons, tubs, &c. should pass, but they must be instantly closed again. A string is therefore fixed to the door, and a helper, called a trapper, placed behind it; who, on hearing the vehicle approach, pulls the string, holds the door open while the carriage goes through, and lets it close again directly. For this work little creatures of eight, five, yea, four years are chosen, whose fathers carry them down to the pit even in their night-gowns, as the evidence has shown, place each poor babe behind a door, and leave it, crying with cold and terror, in total darkness for twelve or fourteen hours; with no one variation of its wretched employment, so long as a corve is at work in the mine. This is the practice in England, Wales, Scotland, (not in Ireland,) to the eternal honor of her race be it recorded! this, in the land of infant education, the land of light and liberty! This has been done by Christian parents, with the complaisant acquiescence of Christian gentlemen, noblemen, legislators, and in fact of the whole country, and we challenge the universe to outdo it in point of cold blooded barbarity! It was shown on evidence, that if the poor babe, exhausted by fretting, and pining for the rest so absolutely needful for infancy, should fall asleep in the still darkness of its frightful prison, a beating would be the consequence; and a little experience of the weight of a man's fist soon teaches the trembling creatures to devise means for remaining awake.—Sometimes they beg a small end of candle from a compassionate hurrier as he passes, and that gives them a few moments of comparative cheerfulness. Some of the older children, who may have learned their letters, will take a little book, perhaps; but it is only when a few drops of tallow are bestowed, that it can be looked into.—A little girl said to the Commissioners, 'I have to trap without a light, and I'm scared. I go at four, and sometimes half-past three in the morning, and come out at five and half-past. I never go to sleep. Sometimes I sing when I've light, but not in the dark; I dare not sing then.' In the Cumberland collieries, the expenditure is submitted to of providing a small candle for the poor little trapper at his monotonous post; but this is not the case in other quarters: and it is enough to appal man's spirit, to think on the impartial eye that beholds without an intervening obstruction, the poor man's solitary child immured in ebon darkness, suffering what the hardened felon in his cell is not condemned to endure; and the blaze of light that falls on the jewelled assembly, luxuriating in the drawing-room of that poor child's enriched employer.—That such things should have been laid before the British public, printed by order of Parliament, and make known, through our public press, in every corner of the civilized globe, is a humiliating thought; and when viewed in connexion with our high privilges of light and knowledge, and the profession of a pure faith, it becomes the more alarming; because we cannot expect that He who ruleth over all, will permit such deeds to come before the world as though they consisted with that religion, of which the golden rule is, 'Whatsoever ye would that men should do unto you, that do ye likewise unto them.'

But we have now to enquire into the moral state of the mining population, necessarily resulting from their mode of life; and here a scene of deepened gloom opens upon us, but faintly cheered by approaching amelioration: for the evil has existed so long and so widely in full vigour, that a generation must pass away ere the frightfully demoralizing effects of what may be discontinued, but cannot be recalled, can cease to operate. Indeed, the transfer to the surface, of a body of females so utterly hardened in the gross depravities of the mines, must, for a time, spread contamination on all sides. This is the deadly consequence of sin: it produces its own punishment, as naturally as the tree bears its own fruit. We may cease to connive at the fearful oppression that has, in this department, ground down our female poor; but we cannot remove the sable stain from their minds, by ceasing to smear their bodies with the filth of our coal-pits; nor remove the fetter of sin from their souls, while unloosing from their loins the degrading chain that yokes them to the corve. Individual repentance alone can stay this flood of iniquity, thus to be turned into a different channel; and only national repentance can avert the issue, as regards the reckless desperation of tens of thousands, steeled in habitual guilt, loving the wages of iniquity, and exasperated by the withdrawal at once of the gains acquired by the unnatural toil of their own female dependants, and the criminal gratifications constantly afforded them by the presence of their neighbors' wives and daughters in this pandemonium of licentiousness. It is easy to corrupt a people; but to restore to the way of or to bring into the good paths those who have prevented from seeking them early, and led or driven into the very midst of the strongest temptations, is hard indeed!

In reference to this distressing branch of the subject, we have shown that the persons employed are of both sexes and all ages; that a great portion of them work almost entirely naked, the one ragged garment they wear not being available even for purposes of decency; and that the place of their labor is of wide extent, divided into low narrow passages and cells; all utterly dark, save where a candle at long intervals glimmers against the black walls, or is attached to their own head-gear, or to the carriage they draw. The coal-getters, and some other classes of workers must be men; a large proportion of the hurriers, drawers, and bearers, who wait on them, are females; and these again are promiscuously mixed in their field of labor with lads and youths. No circumstances can possibly be conceived more inevitably tending to general profligacy; and that the most abandoned vice does reign in the mines, transforming the female character into something so depraved that their language and conduct are described as being far worse than the men's, is but too well attested. No visitor can pass among them, without being shocked by the obscenity of their discourse, and the indecency of their appearance; and even the men, whose worst passions are continually excited and gratified by their presence, are often known, in sober moments, to express a wish that females were excluded from the pits. Added to the powerful influence of constant persuasion to sin, is the total absence of all restraining principle. Commencing in infancy the miner's career, they cannot have enjoyed even a glimpse of decent education. Many are carried down before they can speak plainly, and not a few have passed years without seeing daylight except on the sabbath. In some districts, no doubt, Sunday and Adult Schools are provided; but even if compelled to attend them, what degree of application to the dull contents of a spelling-book, can be expected from persons to whom the very light that streams through the window is a dazzling novelty, and every passing object seen under its beam a rare attraction? The testimony of all engaged in the enquiry, goes to establish the fact, that wretchedness in some of its most degrading forms characterizes the mining population; and a harvest must be reaped from what is already sown, before we can prepare the ground to yield a different crop.'

Passages exhibiting equally sad details, might be taken from the chapters relating to the laborers in workshops, the agricultural and manufacturing operatives.

We lay before our readers one more extract from the chapter, entitled 'an address to the Bishops.' This address, though respectfully couched, and in the form of advice and suggestions, is virtually, and intended we presume so to be, a severe rebuke. It implies that the evils, it would have them avoid in the administration of their high functions, really exist. It implies that the duties it urges them to perform faithfully in the spirit of Christian Independence, are sadly omitted. Indeed, we cannot conceal the fact, that the impression which the reading of these volumes, and some other similar works has produced upon us, is, that the church of England has been singularly and grossly culpable, negligent of its duties, faithless to its power and opportunities. We speak of it as an outward civil institution, an instrument for the moral and religious instruction of the people, their elevation to the dignity, virtue and happiness of immortal and accountable creatures. Doubtless there are many exemplary devoted, pious Christians in the Episcopal church, many whose hearts beat with deep pulsations of love, and faith, and zeal, and whose lives are full of deeds of holiness and charity,—many clergy, who in their humble and sincere piety, their unwearied efforts, their self-sacrificing spirit, their complete devotion to the duties of their offices, rank among the highest in the Kingdom of Heaven. We speak of it as the Church of England, the legally established religious institutiou of the country, established that it might carry out and carry forward the benign purposes of Christianty and mkaa its moral and regenerating influences felt in the whole moral and social condition of the nation.

In this respect considered as a National Church, it seems to us to have proved a failure, been culpably negligent in duty and usefulness. Never had a Church larger means, or more ample and inviting opportunities of usefulnes. Possessed and endowed with immense revenues, having a voice in the public councils, a representation *per se* in the highest legislative assembly of the nation, the wealth, talent, power and resources of the land have been at its command; yet never has a Church done comparatively so little to educate, enlighten, reform benefit and bless the great mass of the people. We charge not upon the Church all the frightful evils unfolded in the volumes before us, but we do not perceive that it has been foremost in lifting up its voice against them in tones of indignant remonstrance and rebuke; or that it has taken the lead through its representatives in those enactments which would tend to remove or alleviate and soften them, or been remarkable for its zeal and activity in those modes of influence and usefulness in relation to their evils, which its wealth and power opened to it. It seems to us to have been paralyzed by its connexion with the State; to have slumbered up on its post. It seems to us that out of a full and perfectly fair and impartial history of the Church of England, their might be brought a conclusive moral argument against religious establishments, and against ecclesiastical hierarchies, which by conferring power and wealth, appointing wide gradations of rank, forcibly exciting worldly ambition in the minds of the clergy divert their attention from the true character and purpose of their calling.

But we are keeping our readers too long from the extracts alluded to above. We may refer to these volumes again.

'You have engaged to be merciful to the poor and needy. This class of claimants is very large, and mercy both to their souls and bodies is greatly called for. To provide for the latter, while leaving the former to perish, would outrage every clause of your consecration vow. The thing required by them is deliverance from a two-fold famine; a famine of bread, a famine of hearing the word of the Lord. Adequate means were provided for giving our whole population the advantages of a public ministry, at a time when it did not amount to anything approaching what it now is; and those means have scarcely been enlarged, to meet such an enormous increase of demand for the bread of life. Legislatoral interference is necessary here; but is all done that ought to be done, and that might be done, by the heads of the Church? While vice abounds, while ignorance darkens the land, and violence threatens it with destruction, are all available means used to teach the people out of the Holy Scriptures? Are there no funds from which, in the interim, a more numerous body of faithful preachers might be supplied, and temporary places of worship provided, by hiring and licensing commodious buildings until the architectural arrangements are completed? We desire the multiplication of steeples and bells, but we would not defer till a sufficiency of the former are erected, and of the latter cast, the far more important multiplication of Bibles and Prayer-books and scriptural sermons. It seems scarcely to have occurred to our bishops that they have power to transform, *pro tempore*, every barn in their dioceses into a church, the owner assenting; and that it is not merciful dealing with the poor, to starve their souls till a particularly-formed dish is shaped out, in which to serve up the meat that nourisheth unto eternal life. The case is one of alarming urgency, and we look to you for an effort answerable to the demand. One certain consequence of bringing our immense flocks in detail under the eyes of vigilant pastors, would be, the amelioration of their physical sufferings; for it is not in the nature of man to look closely into the scenes of misery and destitution that exist in the now unvisited nooks of every parish, without being moved to energetic efforts for their relief; and what the united energies of a vast body of godly, conscientious ministers might do in rousing the human feelings of the country, we cannot compute. At present this solemn duty of showing mercy to the poor is devolved on paid lay officials, men of whom each has his own farm, his own merchandize to look after; who are very rarely of a character to trouble themselves about the spiritual condition of their needy pensioners, and who, therefore, take no further interest in them than to hear their representations of distress; to decide whether they come within the letter of their instructions; and to dole out as frugally as possible, the fractional amount of that to which they are legally entitled. Far different this from the mission of him who comes in his Master's name, proclaiming pardon for sin (through his atoning blood,) and showing how God hath chosen the poor of this world, rich in faith, to be the heirs of the kingdom of heaven.'

* * * * * *

'You possess the power of refusing to institute unworthy presentees to livings. This is a power that ought to be in constant, vigilant exercise. The occasional abuses of patronage are admitted on all hands. Political, personal, and other motives, wholly apart from any concern for the glory of God or the well-being of his church, will influence worldly men in the disposal of clerical preferment; and the check lodged with the diocesan is in many cases the only safeguard for the poor flock against 'grievous wolves,' to say nothing of unthinking, uncareful shepherds. How highly would it raise the episcopal office and character, how perfectly vindicate their usefulness, if every man possessing the gift of a living, assuredly knew that any person he might appoint would undergo a searching impartial inquiry, conducted by the authorized overseer of that portion of the Lord's fold, previous to the ratification of his appointment! Good men deplore the laxity of church discipline as now administered, or rather as now neglected; but if every bishop exercised in his own see the authority vested in him, in these points alone, we should presently behold the evil well nigh done away with. Unfit persons and their patrons are alike encouraged by the known disinclination of prelates to interfere; but let inclination in a few cases be sacrificed to duty, and the world with its worldlings will be more cautious of attempting to profane the sanctuary for secular objects.'

DEDICATION AT SOUTHINGTON, CONN.

There is probably no part of our country where the advocates of liberal religious principles have had more to contend with than in Connecticut. Every effort for more freedom is ready to be crushed by an overpowering weigh of prejudice and bigotry. Some progress, however, has been made, and there is good reason to hope that the independent assertion of their Christian rights and privileges there will soon be much more common than it is at present.

In the town of Southington situated about fifteen miles south-westerly of Hartford, a small but earnest and resolute company of Unitarian believers have recently, after many difficulties and much opposition, completed a neat and pleasant house of worship, in a central location. Both the exterior and interior of the house are in good taste. It contains a small but fine toned an; and, as a whole, the undertaking is highly creditable to the enterprise and perseverance of the few gentleman who began it, and have so successfully carried it through.

The Dedication of the Church took place, agreeably to notice, on the 17th inst.

The introductory exercises of the morning—reading of the Scriptures and dedicatory prayer—by Rev. Mr. Farley, of Brooklyn, N. Y.—The Sermon was by Rev. Dr. Braxer, of Salem, and the concluding prayer by Rev. Mr. Pierpont, of Boston.

The sermon was from the text I. Peter, i. 23.

'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.'

After having defended our views against the charge that they were not experimental, the preacher advanced to the positive aspect of our faith, in this particular, showing with great force and directness that the popular views failed in meeting the religious wants of man—failed in loftiness of aim; because they maintained that experimental religion implied or consisted in a supernatural change of what was natural and inherent in us, over which we had no control, and for which we could not be responsible; whereas our views, on the contrary, suppose the infusion of a higher principle of action into the soul, through the concurring influence of God's spirit and the truth as it is in Jesus; by which the moral being is purified, and elevated, and made holy. He closed with an earnest appeal to his audience, in which, with great impressiveness, he urged the practical bearings of our faith upon the heart and conscience.

At the afternoon service, prayer was offered, and the Scriptures read by Rev. Mr. Pierpont, of Boston, and an able and well-timed doctrinal discourse was delivered by Rev. Mr. Farley, of Brooklyn, N. Y.

The following Dedicatory Hymn, composed by Mrs. Saltmarsh, of Hartford, was sung with good taste and effect.

HYMN.

Almighty! Heaven and earth are thine;
Creation owns thy power divine.
Creatures of dust, we yet would frame
An earthly temple to thy name.

Lord of all worlds, thy mighty hand
Scatters rich blessings o'er the land;
When all our store is offered free,
Thine own can but return to thee.

O Lord our God! in faith we raise
And consecrate this House of praise;
We dedicate to Thee this fane,
Whose gory Heaven cannot contain.

Here may thy holy spirit dwell,
Here faith's triumphant anthem swell;
Thy children here find heaven below,
And truth as in Christ Jesus know.

Here shall triumphant voices raise
To thee the choral hymn of praise;
Here shall thy heralds spread abroad
The loving kindness of the Lord!

NEW SOCIETY IN HARTFORD.

It is already known to our readers that the brethren of our faith in Hartford, Conn., have recently united for the purpose of establishing a Unitarian Society in that city. Encouraging progress has been made in the subscriptions for building a house of worship.

The recent dedication of the new Unitarian Church in Southington, having brought some of our ministering brethren into that region, it was deemed a fit occasion for holding a public religious service in Hartford. Rev. Mr. Pierpont, of Boston, and Rev. Mr. Farley, of Brooklyn, N. Y., complied with the invitation to officiate. The service was held on Thursday evening, in Union Hall, where, considering the shortness of the notice, there was a goodly attendance of ladies and gentlemen. Prayers were offered, and the Scriptures read and expounded by Rev. Mr. Pierpont, and an able, appropriate and instructive discourse delivered by Rev. Mr. Farley from the following words. I Cor. iii. 11: 'Other foundation can no man lay than that is laid, which is Jesus Christ.'

As an introduction to the main topic of the discourse the preacher referred to the peculiarly trying circumstances of the friends of Unitarian principles in Connecticut, and the opposition and denunciation with which in past years they have had to contend; and he proceeded to speak, by way of comparison, of recent events of a favorable character, and of the brighter day which they indicate as about to dawn upon that region in regard to religious instruction and Christian privileges.

The charge, he said, has been constantly urged and reiterated against Unitarians, that they do not believe in 'the fundamentals of religion,' but reject them all. The text naturally suggested this topic,—'the fundamentals of religion.'

What is the 'foundation' referred to in the text? What may we insist on as a condition of fellowship? What is the proper and scriptural test of discipleship? Our appeal must be to the sacred Scriptures. We have no other guide. What then do the Scriptures teach? And what did Jesus and the Apostles require as the test of discipleship? Here the preacher quoted several of the various passages, in which the disciples and other converts to Christianity expressed their faith. The faith of Peter (Luke ix. 20) which Jesus himself approved, was, that he, Jesus, was 'the Christ of God.' (John vi. 69) 'We believe and are sure that thou art the Christ, the son of the living God.' (Also Matt. xvi. 16.) The declaration of the faith of the Eunuch, who was baptized by Philip, (Acts viii. 37) was simply this; 'I believe that Jesus Christ is the Son of God.' This was the test; this was the substance of faith; that 'Jesus is the Christ, the son of the living God.' Faith in him, the anointed, the Savior; this was the only Scriptural requisition, and all who gainsay are challenged to show that any other article was ever presented by the apostles as a test. To the inquiry, 'do you believe no other article?' we reply,—that this very faith implies the acceptance and belief of all the teachings of Jesus made known to us in the Scriptures, to be interpreted each one for himself according to the light and opportunities God may have given. It does not indeed, imply belief in the Trinity, but it does imply belief in God, in Christ Jesus whom he has sent, and in that spirit of God, that divine influence through whose instrumentality the teachings and requirements of Christ are rendered efficacious for the regeneration and salvation of all who receive him. For this freedom of faith and of Scriptural interpretation we earnestly contend, and none have a right to gainsay, or to cast us out from the privileges and charities of the Gospel, or of the Christian name and character.

In conclusion, Mr. Farley exhorted this band of believers, to stand fast in the liberty wherewith Christ has made them free; to take courage and persevere in defence of their principles and their rights, till with the divine blessing, their efforts for more liberal ministrations of religion should be crowned with success.

For the Register.

COLONIZATION. NO. II.

Messrs. Editors:—With your permission, I continue my remarks on 'the early history of the Colonization Society, and the character of its immediate founders.' My object is to vindicate those founders, and the institution they established, from the charge which in your paper of the 20th inst. was mentioned as having been made against them, that the Colonization Society 'originated with slave-holders, moved by a desire to rid the country of free colored persons, as a means of security and perpetuity to slavery.

It may be well, before proceeding further, to show how this misapprehension of the motives and objects of the Society probably originated.

It is no unusual thing, for a number of persons to engage in the same enterprise from different motives, and having in view different results. Especially is this likely to be the case in enterprises of a national character, where those concerned in the undertaking meet from different portions of a widely extended country. How various were the motives which led to the colonization of our own land. Zeal for religious liberty influenced some, the desire of gain induced others; the pilgrim of Plymouth was prompted by the desire of possessing true Protestant freedom, the pilgrim of Maryland by that of finding a place where the persecuted Catholic might rest; some came to avoid the contamination of European vices, others to escape the restraints of European civilization. All who came however, agreed in this;—they brought their efforts to the same cause, the settlement of the North American continent, and the result is, our Country. In the same manner it was to be expected that in an enterprise so vast as that of African Colonization, numbers in different sections of the United States should have felt an interest from different reasons. It was even to be expected that the views of some of its advocates would be inconsistent with the views entertained by others. I would be far from asserting that no speakers at Colonization meetings have ever advocated the common cause from improper motives, or in an improper spirit. I have sometimes heard the cause of Temperance, and that of Christian missions enforced by arguments from which I totally dissented, or in a spirit which I entirely disapproved. But did I consider the cause responsible for the folly of every mistaken advocate? By no means. Nor have I respected less the great and good men whose efforts have been blessed by God in the commencement and prosecution of these enterprises, because some, of spirit unlike theirs have occasionally lent their doubtful aid.

I think it highly probable then that some persons at the south have given their assistance to the cause of Colonization, from such motives as have been unjustly ascribed to the founders of the Society. I think, however, that such persons, few and far between, were egregiously self-deceived in the thought that such an enterprise would tend to perpetuate slavery. An undertaking, which directs the attention of the community to the condition and interests of the colored race,—which affords to many members of that race an opportunity of vindicating themselves from the aspertions of prejudice, by showing what they can become under favorable circumstances,—which has already effected the emancipation of hundreds, who would never have been free but for the facilities it has afforded,—such an undertaking if by any it was thought suited to perpetuate slavery, has indeed most signally disappointed the 'narrow and selfish' views of such self-blinded advocate.

But there is another ground on which undoubtedly the cause of Colonization has been pleaded at the south, which must not be confounded with that to which I have just referred. The colony has claimed the patronage of southern men, as a means of securing the safety—not of the institution of slavery,—but of the southern country. It is known, I presume to most of your readers, that the inhabitants of the southern States generally regard the existence and increase of the class of free colored people among them as an evil, for a variety of reasons, but especially from its supposed tendency to insurrection. In consequence of this feeling, laws exist in most, if not all of the southern states, forbidding or greatly restricting emancipation. So far then, as the Colonization Society can remove this cause of alarm to the slaveholder, so far does it destroy the reason for restricting voluntary emancipation; so far instead of contributing to perpetuate, it contributes to destroy slavery. I am not called on to defend the general opinions at the south, on this subject. I believe that it would be the true policy of the southern States, to encourage instead of restraining individual emancipation, even if the Colonization Society did not exist. But the fact being as it is, emancipation being now restrained through fear of the growth of a numerous free colored population at home, it is obvious that by whatever means that population can be withdrawn, by that same means emancipation is facilitated. I willingly admit then, that advocates of the Society have used at the south the argument, that by withdrawing the free colored people from the country, it diminished the danger of insurrection. I can see no objection to the argument, unless it be contended that insurrection, or at least the fear of insurrection is a means to which we can properly look for the extinction of the evil of slavery. I will not do the opponents of Colonization such injustice, as to suppose that they desire insurrection; but if they plead that by retaining the free colored people in the country, the slave-holders may be frightened into emancipation, I appeal again to the existing laws of the southern States, as a proof that if frightened at all, they are frightened in precisely the opposite direction.

It will be seen, I trust, from the remarks that have been made, how the impression, too common in this part of the country, against the Colonization Society, originated;—in some degree probably from the fancies of a few slave-holders, who have really thought that the scheme would work favorably to the permanence of their 'peculiar institution,' and still more from a misapprehension of the ground on which the Society was represented as relieving the southern States from danger, and of the results that must follow in those States, from the adoption of means for removing, with their own consent, the free colored population.

It is most true that the Society has never proposed as its direct object, the abolition of slavery. Neither has it proposed, as its direct object, the civilization of Africa, the suppression of the slave trade, or the spread of the Gospel. Yet all these consequences have already in some degree resulted from its efforts, and were anticipated by its founders. I believe that its founders anticipated also, to use the words of the illustrious Madison, that through the means, in part or in whole of the undertaking they commenced, 'the dreadful calamity which has so long afflicted our country, and filled so many with despair, will be gradually removed, and by means consistent with justice, peace, and the general satisfaction, thus giving to our country the full enjoyment of the blessings of liberty, and to the world the full benefit of its great example.' To object to the Colonization Society that it has not made abolition its immediate object, is about as reasonable as it would be to object to an Institution for the Blind, that it does nothing for the relief of the Deaf and Dumb.—The Institution for the Blind may, notwithstanding the exclusive nature of its immediate object, be the means of attracting attention to the claims of other sufferers besides its own inmates; and the Colonization Society, which while laboring in good faith for its sole direct object, has been from the first regarded by its warmest advocates, as preparing the way for the emancipation of the slave, has been violently opposed on that very account, by ultraists at the south, and has shown and is still showing that such is its tendency, by the hundreds whose emancipation it has aided, by furnishing those facilities for emigration, without which they would have still been kept in slavery.

That this tendency to ultimate emancipation was recognized and valued by the founders of the Colonization Society, I shall attempt more directly to prove in another communication.

S. G. B.

For the Register.

'THE ATONEMENT.'

'The Divine Life: Being suggestions to those who are about commencing a religious life.' By Rev. Wm. Law, with a prefatory notice, by the American editor.

We would hope there have been many to whom these suggestions have already been matters of interest. We have selected this chapter in the atonement, believing, that in the connection in which it is now presented, it may serve some favorable end. 'Jesus Christ, the atonement, the mediator between God and man.'—This, then, proposes that there is something lying between God and man, which separates. If it be space only, it must be passed over, for in him we live, and move, and have our being!—The writer before us assumes that it is man's 'natural depravity,'—that it is 'the nature born with him,—which Adam purchased for him,' that is the barrier. And as 'atonement implies the alteration or removal of something that is not as it ought to be,' means are in it provided to meet that need. 'Christ himself, his nature and spirit are born in us, which nature and spirit do so purge us from our sins, that we are through him and by him dwelling in us, become new creatures, having our conversation in heaven.' Let us take away the bar of 'our nature'—this 'entailment from Adam,' and put in place thereof the wilful wanderings, the voluntary sins of mortal men, and in an agony of remorse we cry out, 'We have gone astray—show us the Father.' Then and there comes a sense of inability to cross that boundless track, to reach our rest, and we seek a mediator. But if we adopt our author's views of our human nature as the real cause of separation, we must sit immovable in our misery, waiting for the atonement to be forced upon us—to be borne passively to our distant Father:—for what in that nature, would or could seek God? But, as we said before, let it be the divine nature rising from its degradation and insulted dignity, seeking its kindred spirit, yearning for its home, aspiring to its lost birthright; and we can then adopt the views in this chapter on the atonement. We can cheerfully go with the author through his deep spiritual way, under the sunshine of God's love, in the full confidence of it,—in the sad, sorrowing conviction that we, ourselves, and not He, have placed boundaries over which his love may not pass;—'and that, not because God will have it so, by an arbitrary act of his sovereign will; but because he cannot change his own nature or make any thing to be happy and blessed, but only that which is of one will and spirit with himself.' These seem something like heresies for the time and sect of the writer, and we do not wonder that he finds himself '*not approving* the mode of worship of the Church of England.'

In the May number of the Christian Examiner, is an article on the Atonement, which, in the practical application of this doctrine to our hearts and lives,—in treating of *the way* in which each one, individually, enters into this atonement, this reconciliation,—stands in striking contrast to that we have just reviewed.—The one presents the *scheme* of the Almighty to save us from 'eternal condemnation:'—the other, the way in which the Father calls us to himself. Both end, of course, in redemption, salvation. The one presents a theory drawn through many propositions;—it shows, justly, on which side the estrangement is; it presents the mediation: but alas! the fallen creature can no more make it his own than the palsied arm reach out for its healing. The other simply intreats the 'child of God, the divine image,' 'be ye reconciled to God.'

'Assume the grandeur of thy birth,
And to thy native heaven aspire.'

Both declare the true atonement to be the 'life of Christ, in the soul of man!' In the one it must be induced into it by a power entirely independent of the man's agency:—in the other, it stands at the door and knocks. In the one, it must be a *supernatural* work; in the other the natural work of the soul: by casting off sin, becoming reconciled to God. Nor, by this view of the atonement as a moral and spiritual influence on the soul, is it assumed that any one can trace step by step, measure inch by inch the opening of his heart, or define with mathematical precision the work and counsel of God's spirit there. No. Says our author on this head, 'We are no rejecters of mystery in religion. On the dark, deep ground of an infinite wonder are drawn our brightest conceptions of God, and heaven, and immortality. And we are no deniers of mystery in the atonement.—There may be relations and effects of Christ's sufferings, which the line of our understanding cannot fathom, and we trust there are, in the sublime, immeasurable connexion of Christ with God, and man with both. Again, we admit a mystery in the manner in which any Divine appeal, from nature or scripture, from the course of Providence, or the faces of our friends, reaches the heart, and does its work. 'We are fearfully and wonderfully made,' and when we would know, to the very bottom, how we are wrought upon in any case, a question arises, which is transcendent and insolvable. Standing before the cross, we would yield ourselves, thoughtless of the ingenuities of human logic, to the power of that mighty spectacle. We would open wide every sense of the soul, every window of the heart, and have the glorious vision stream through every channel of our being, as marvellous to penetrate and renew us, as the light of the morning. If we carry no figure of the Cross in our hand, we would have the Cross erected in our most affectionate and spiritual imagination, and gladly, oh! how gladly, receive from it more than we had expected in our scheme, and more than we can account for by our argument.'

Having made this disclaimer, we will proceed to show, by our author, what is the practical application of the doctrine before us to our hearts and lives. In bringing together these differing views of this doctrine, our aim is to win many, or one only, if we may, to regard it as of personal concern. It has been shrouded and encumbered long in false theologies. How weak, how inefficient has been its work, thus fettered and disguised. And may not this bringing together some of the points of agreement and difference lead to reflection and decision. May not these inimitably beautiful presentations of its *power*, which we shall quote with freedom, win some wanderer to his home. We would fain believe it may be so.

Says our author, 'he preaches the truest doctrine of the atonement, who holds forth the Cross of Christ in those lights, in which its *reconciling energy* is most powerfully exerted and felt. Let us try to designate some of those lights. The first reconciling power of the Cross lies in its manifestation of God's love.

And we have evidence how hard it is for the human mind to rise to the conception of one supreme, irresistible Goodness enthroned on the universe. What, then could be more beautiful and touching in all the Creator's dealings with his offspring, than this especial manifestation of his real love towards them; by surrendering, for their sakes, to all the pains and trials of a mortal condition, and even to the anguish of a bloody death, his dearly beloved, with whom he was well pleased, who did only those things that pleased him, and whose resting place was his own bosom,—thus giving up his innocent and spotless Lamb too, to die for sinners! For sin was the dark form, moving between man's soul and heaven, that, more than all else, eclipsed the sun of the Father's love. But that Father's heart, yearning with inextinguishable tenderness, towards even the disobedient and prodigal, sends from his own embrace the chief child of the family to restore the lost wanderers,—to sacrifice his own comfort as he hastened after them in the rocky wilderness of sin; and as a return for this self-denying devotion, to submit meekly to a hatred, in those very sinners, whose burning thirst nothing but blood could quench. Truly, as the apostle exclaims, 'herein is love.' Oh, yes, the Creator's love is the great illumination of the Savior's Cross.—The world shows that love wide-spread, and Providence shows it deeply working, and our own nature shows it mysteriously involved; but the Cross shows it gushing out in a light, new, brilliant and tender to every eye. The dying redeemer's groans articulate it, and the blood that runs irregularly down the rough tree, traces it.'

"Another reconciling power of the Cross lies in its demonstration of the evil of sin. Where, oh! where appears the enormity of sin so towering and glaring to the eye, as in that wounding and killing of the healing and life-giving Redeemer; that breaking of the rod of justice on the head of the holy; that sundering even of the bands that held the mutually devoted together, to go on unparted, as they all, no less than Peter, would have sworn, to prison and death. And, alas! is all this a moral landscape of Judea only; an old picture of eighteen hundred years ago! Ah, the weakness of Peter, the treachery of Judas, the perjury of Pilate, and the merciless bigotry of the Jew, still survive. With all our holy indignation at the Savior's betrayal, is not the scene itself, the mirror of our own faces? Let the Crucifixion be a study of the real nature and actual features of sin. To abjure the service of sin, and cast off its bondage, the Crucifixion, then, more than aught else, louder than Sinai's thunders, exhorts us. And by moving us to be holy, it indeed, reconciles us to God, and enables us to receive the atonement, which sin alone is the fatal obstacle to prevent.'

'Once more the Cross of Christ exerts a reconciling power in revealing the blessed purpose of suffering. The suffering of life is the great mystery that has pressed like a burden on the heart of the world. Whence and wherefore these painful tasks, these exquisite tortures; every nerve in the body, every feeling in the soul made susceptible of pain? Who has constructed this rack on which man is stretched, and for what end was all this 'sad variety of wo' invented? The metaphysical problem of the 'origin of evil,' troubles no longer him who contemplates Jesus, the 'man of sorrows, and acquainted with grief.' For how reads the sacred record? That 'he learned obedience by the things that he suffered, and that the Captain of our Salvation was made perfect through suffering.' Oh, how much more do we need the cup that none of us have drunk so deeply. Sufferer! with your various pangs, enter the presence of your Lord; go into the garden with him and kneel. Take your cross, as he bids you, and bear it after him as he stoops under his. 'This is the only begotten Son.' And you are, then, no castaway from the Father's love. If his chastening of his beloved was no sign of wrath, but the best benediction, you will be reconciled to your own trials, and so reconciled to God.'

'The last reconciling power of the Cross lies in the triumph it reveals of pious obedience.—God is the vindicator of virtue. However exposed and insulted, however apparently baffled and defeated, its own, at last, shall be the victory. It may toil and weep, it may suffer and sweat, it may be forlorn and deserted, death and the tomb may be its appointed portion; but

nevertheless, it shall conquer. It is not alone, for God is with it. The earth may be darkened around it, and the veil of the holy place rent beside it, by the unchecked advances of wickedness; the great stone may be planted over its prostration, and the armed powers of this world sent to guard its corpse, but it shall rise unconquerable. Angels of light shall watch beside its very garments left behind it. The sin that seemed to crush it, shall flee forever from its reappearance, and at its ascension into heaven take the place of its descent into the ground. Oh! thou that doest and bearest virtuously, however humble and solitary in thy lot; however foiled and seemingly borne down by this world's iniquity, be reconciled; be reconciled to God, for the great hope and mighty assurance, that shines from the Cross of his Son, of the coming hour of thy vindication and reward.'

'Have we not shown that there is indeed atonement, reconciliation, in the death of Jesus Christ. His Cross is a monument resting forever on this earth. They that planted it can never take it away; nor is that taunting scroll about the 'King of the Jews,' the only inscription upon it. It hath four sides, and on every one a sublime and inspiring sentence. On the first, deeply engraved, and more legible than blazonries of gold, the enduring and inextinguishable love of God to the children of men. On the second, a melancholy tracing, as though the blast of lightning had made it, of the evil of sin. On the third, letters that gleam as from a latent splendor through a dusky surface, of the blessedness of suffering. And on the last, sculptured and standing out in bold relief from the ground it is stamped on, the certain triumphs of pious virtue. And the language of all is that of holy writ: We beseech you in Christ's stead, be ye reconciled to God.'

For the Register.

INSTALLATION AT MANCHESTER, N. H.

It is owing to sickness that I have not been able before to send you an account of the Installation at Manchester, N. H. On July 10, Rev. A. D. Jones, late of Brighton, was installed as the Pastor over the young and small, but promising Society in this most flourishing village. This is a beautiful town on the banks of the Merrimack, and although but a few years old, yet the second in size in the State, and will, within one year, be the largest. There are now about six thousand inhabitants, and we were informed that there were factories being erected, sufficient to give employment to four thousand more. The water power is about equal to that in Lowell. The Unitarians of this place have lately purchased a church of a Methodist Society, and fitted it up in a neat and tasteful manner. It is beautifully situated in what will probably be nearly the centre of the town. It is furnished with an organ, and an excellent choir. The music on the occasion was very fine. The audience was respectable for numbers, but on account of the difficulty of leaving their works in the mills, it was not so large as it otherwise would have been. The Sermon was by the Rev. Mr. Putnam, of Roxbury, from Luke xx, 21: 'Master, we know that thou teachest the way of God truly.' The sermon was a development of the character of Christ as a *Teacher*. This was his great work. Doctrine is something taught. What Christ taught—*all* that he taught, are the doctrines of the gospel. To preach what Christ preached, and *as he preached*, is, therefore, to preach doctrines. But the preacher discriminated powerfully between those metaphysical distinctions, the inventions of men, *about* Christianity's nature and God's decrees, and the method of salvation, which Christ never alluded to, and those broad doctrines of faith, repentance, spiritual renewal, personal righteousness, that make up the entire substance of Christ's teachings.

The other parts were as follows:—Introductory Prayer, by Rev. Mr. Whitwell, of Wilton, N. H; Reading of the Scriptures, by Rev. Mr. Wood, of Tyngsboro'; Prayer of Installation, by Rev. Mr. Frost, of Concord, Mass; Charge, by Rev. Mr. Gage, of Petersham; Right hand of Fellowship, by Rev. Mr. Miles, of Lowell; Address to the Society, by Rev. Mr. Gilbert, of Harvard; Concluding Prayer, by Rev. Mr. Thomas, of Concord, N. H.; Benediction by the Pastor.

We think this young but spirited Society worthy of great praise, as well as sympathy and assistance in their earnest endeavors to build up liberal christianity in this beautiful and growing town; and while their temporal prosperity is so great, we hope their spiritual interests, by their own exertions, and the blessing of God, will keep pace, and make this place as remarkable for spiritual grace as for outward beauty and prosperity. F.

CORRESPONDENCE.

Messrs. Editors:—We have lately been favored with a visit from a brother, Rev. F. T. Gray, who spent two Sabbaths with us. Our friends at the East, with their abundance of preachers and frequency of ministerial exchanges, can scarcely realize how much joy is given both to minister and people in a Western town by the presence of a brother minister. A Unitarian Society in this section of country is necessarily, to a great degree, isolated in the religious world. Individual members of Unitarian Churches often have delightful associations with members of other Churches and receive full sympathy with them, but, *as a whole*, every Unitarian Society must stand alone The minister has no brother minister with whom to exchange, and the Church has no associated Church with which to co-operate. Hence when a minister of our faith comes from a distance to spend a period with us, his arrival is a matter of great joy. We feel no longer alone. We perceive that, though far removed from the mass of our brethren, we are connected with them by strong, indissoluble ties.

Such has been peculiarly the effect of Mr Gray's visit. It seems to have brought our distant Churches into near neighborhood. He addressed us from the pulpit, spoke to our Sabbath School and took part in our Sunday School celebration. On the fourth of this month, many of the Schools in Louisville, had, what was called, a *Union* Celebration. Our Schools however, were not invited, and as we desired to give our children some kind of pleasant entertainment at this season, a Pic-Nic was proposed. This was given on Saturday, 6th inst., in a beautiful grove about two miles from Louisville, on the Indiana side of the river in the town of Jeffersonville. The scholars, (from the Unitarian and Howard Schools, the latter of which is a school for children of the poor) in number rather more than a hundred, met with their teachers at 3 o'clock P. M., and crossed the Ohio, on the opposite side of which carriages and wagons of various descriptions were in readiness to convey them to the place of meeting. Simple refreshments were handed round. The children wandered over the grounds for a time, and then were invited to assemble and take part in the religious services of the occasion. A hymn was beautifully sung and a prayer offered, after which Mr. Gray addressed the children in his impressive manner. It was gratifying to observe the profound attention with which they listened. Their little minds seemed hushed into almost a breathless stillness. (Why is it that a religious service is so affectingly solemn, when held in the open air, or in the midst of a grove 'one of God's first temples?' Is it because Nature, so often a stranger to our worship, is then an invited and willing guest? For all present, parents, teachers and children, our brother's words had deep interest, but to those of us who had known him at the East and had heard him address Schools there, the occasion was intensely interesting. As we listened, it seemed as if all intervening distance had disappeared and the East and West, though a thousand miles apart, were made one.

About sunset we re-crossed the river. While upon the boat, the children sang Home and the Dismission Hymn, and as the notes, which have so often echoed among the hills of New England, mingled with the ripples of the beautiful Ohio, we felt that all earthly distances are indeed short and that heaven, our home, is near to all.

The circumstance, alluded to above, that our Schools were not permitted to take part in the celebration on the fourth, would seem to show the prevalence of a narrow and exclusive spirit in this part of the country. That such a spirit does prevail is true, but not to the extent to which it once existed. It is gratifying to every Christian heart to observe the progressive diffusion of charitable and kindly feelings. Many members of Orthodox Churches deeply regretted the exclusion of our children from the celebration. There are hundreds and thousands of individuals connected with all Churches, who are weary of denunciation and discord, and who yearn for the universal prevalence of Christian love. These facts, showing the existence of bitter sectarianism on the one hand and enlarged charity on the other, at once call upon liberal Christians for earnest effort and give them cheering encouragement. No one can live in the West, even for a short time, without feeling that the presence of liberal Christianity is peculiarly needed, and that here she has a mission to fulfil in a field as vast, as her influence will be beneficial. Let our friends in New England, who are generously exerting themselves in behalf of the West, be assured that they are not laboring in vain. The seed, which they sow broadcast, will not be lost, but will spring up eventually and bear fruit in rich luxuriance.

We have had nothing of interest in our Church of late, except an endeavor on the part of its members to establish a Ministry at Large. Our plans are necessarily on a humble scale, for our means are very limited. We have been so fortunate as to find a gentleman who is ready to engage in the work for the small compensation that we can promise. For some weeks Mr. Farmer has been employed. He devotes himself principally to the poor of our city, but will visit from time to time destitute places in the neighborhood. (By neighborhood you will understand a Western one, which extends two or three hundred miles.) His zeal and interest promise great usefulness and success.

In concluding this letter will you permit us through our columns cordially to thank the Bulfinch Street Church for its kindness, in giving the valuable services of its pastor for a few months to the West, and to express the hope that its example may soon be followed by other Churches!

With esteem, your friend and brother,

J. H. H.

Louisville, Saturday, July 13th.

INSTALLATION AT EAST BRIDGEWATER.

The Installation of Rev. Nathaniel Whitman, as minister of the First Congregational Society in East Bridgewater took place on Wednesday 17th inst. The following was the order of exercises.

Introductory Prayer, by the Rev. Mr. Briggs of Plymouth. Selections from the Scriptures, by Rev. Mr. Pope of Kingston. Sermon, by Dr. Flint of Salem. Prayer of Installation, by Dr. Kendall of Plymouth. Charge, by Rev. Mr. Richardson of Hingham. Right hand of Fellowship by Rev. Mr. Sanger of Dover. Address to the Society by Rev. Jason Whitman of Portland. Concluding Prayer by Rev. Mr. Sewall of Scituate. Benediction by the Pastor. The preacher took his text from 27th Psalm, 4th verse. 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.'

A correspondent of the Christian World says:—'The discourse was very well received, and all the performances were highly interesting and satisfactory. The music was such as might be expected, from a place where that divine art has been so much cultivated, and was pronounced by many to be superior to any they had ever heard on a similar occasion. The plentiful rain on the day previous came very opportunely, and all hearts were made cheerful by the most fair and pleasant weather for its interesting solemnities.

Union Conference. Permit me to suggest that the Union Conference in August be held at the Suffolk Street Chapel. The weather was very unfavorable on the evening of the meeting in July, and many were disappointed who intended to be present. Our brother who is laboring in the south part of the city, needs our aid and sympathy, let us manifest our interest for him and his work, by holding the next meeting there, and carry to him one expression of this interest by our presence, if not by our words. Those who attended the July conference, although few in number, we think would be pleased to go again, and those who intended to go will not fail, I trust, to be there. B.

In Memory of Southey. A monument is to be erected in Crosthwait Church, Keswick, England in memory of the poet Laureate, and by the admirers of his genius. It is to be after the fashion of a *shrine* with a recumbent figure of the deceased poet upon it.

Essex County. A religious Conference Meeting was held at the Rev. Mr. Stone's church, Upper Beverly, on Wednesday afternoon of this week. Nine churches were represented. The attendance was numerous. We had no expectation of meeting such an audience as this, the busiest agricultural season. Addresses breathing a profound interest in the religious wants of the community were offered by Rev. Messrs. Bartlett, Stone, Waite, Thompson, Pierpont of Lynn, Bigelow, Thayer, and G. G. Channing of Boston. We sincerely hope that many such meetings will be held in other parts of the country during the present season. [Communicated.

Medicated Vapor Bath. Within a few years past the Medicated Vapor Bath has been much resorted to, and with decided success, particularly for the cure of Chronic diseases, such as Salt Rheum Scrofula, Rheumatism, Nervous Irritability, Diseases of the liver &c. The publisher of this paper has had recent opportunity of witnessing the highly favorable effects of the Bath, in the case of several patients of Dr. M. M. Miles, at his establishment, No. 12 Franklin street, in this city; and he would cheerfully recommend it to the notice of his readers, as an establishment where everything is conducted with propriety, and where the arrangements are under the direction of a skilful physician, qualified to advise in regard to the various cases of disease which may be presented.

China and the China Trade. Mr. R. B. Forbes, of this city has prepared and published a pamphlet on the above subject. His rare opportunities for becoming fully acquainted with the subjects of which he treats—having been for several years engaged in the China trade—enable him to do justice full to the subject.

Men of business are sometimes accused of being unwilling to point out to others those paths in which they have been conducted to golden mines; but the reproach, if true, does not apply to Mr. Forbes. He has been frank and full in his disclosures, and his pamphlet cannot fail to be of practical advantage to young men who are commencing their commercial relations with that strange people, the Chinese.

Arrival of the Caledonia. This Steamship arrived on Thursday, about noon. The news is not important. Parliament was in session. The House of Lords was occupied in considering the appeal of O'Connell and his fellow-prisoners. What the result would be, it was impossible to say, though it is stated that Mr. O'Connell had, himself very little expectation that the appeal would be successful.

MR. CUSHING TO THE N. Y. COM. ADVERTISER.

Macao, March 28, 1844. You have the advantage of me in being the editor of a newspaper, for in this way your whereabout and your welfare are both communicated to your friends every day in the course of business.

I arrived here safe and well in the Brandywine, on the 24th ult., and Mr Webster the same. We tarry here until the moonson will permit us to proceed north toward the "heavenly court."

Our country and countrymen are in high favor in China; and, if nothing averse occurs to interrupt my endeavors, I am confident of success in negotiating with this government.

The newspapers will have informed you that Dr. Bridgman and Dr. Parker are joint interpreters of the legation. It ought to be understood, in addition, that Dr. Bridgman is chaplain of the legation in title and in fact. I have deemed it essential to have religious services performed at the residence of the legation every Lord's day, and shall adhere to the practice so long as my mission lasts.

I have had a very interesting journey to this place, through part of Egypt, Arabia and India, and hope, if I live to return home, to bring with me some fruits of my expedition, in knowledge and experience, if nothing else.

I am now diligently employed in the studies and correspondence of the legation, so that no time is lost by the sojourn at Macao.

I am, very truly and respectfully, yours, &c.,
C. CUSHING.

Thomas Campbell. The mortal remains of this great poet have been deposited in the appropriate portion of Westminster Abbey, and were attended there by the distinguished nobles and literati in the city of London. The funeral service was read by the Rev. Mr. Milman—himself a poet of high reputation. Campbell left a will behind him, in which he mentions two articles as the 'jewels of his property.' These articles consist of a silver bowl, presented to him by the students of Glasgow when he was Rector of that University, and a copy of the engraved portrait of Queen Victoria, with her Majesty's autograph to it, given to him by her Majesty.

Lost Ship All hopes appear to have been given up for the safety of the Bremen ship Johannes, bound for this port. She left Bremen on the 22d of March, under the command of Capt. Dierkes, with one hundred and fifty-six passengers, and a crew of fourteen, and has never since been heard from. She is no doubt lost, with all on board. The crew belonged to Bremen and its vicinity. [Baltimore Sun.

Power of Conscience. A lady in Baltimore, who keeps a large boarding establishment, has recently received a letter from one of her delinquent boarders, in which he has enclosed the amount of the bill that he owed her for board and which he ran away without paying. There are some fellows living whose consciences are not yet troubled in this way.

Marble. The Dover Gazette states that a quarry of white marble has been discovered in the south part of Ossipee, about half a mile from Pine River Village in Wakefield, N. H. It is said to be of fine texture and capable of receiving a beautiful polish. It was discovered a few weeks ago by a scientific gentleman from Portland, Me., who has purchased three fourths of the farm on which it is situated

Normal School. The Board of Education have finally determined to open a Normal School in Westfield Academy, on the first Wednesday in September next, provided a sufficient sum of money can be raised among the citizens for fitting up the rooms and a model school furnished. It is to be in the same building with the Academy, but the two Schools will be essentially distinct. The Rev. E. Davis has been appointed Principal, but most of the teaching will be done by others. [Westfield News Letter.

A work is announced in London under the title of *Glossology*—or additional means of diagnosis of disease to be derived from indications and appearances of the tongue, by Dr. B. Ridge. The journals say "Dr. Ridge has made one of the most vitally important discoveries since the days of Hunter, viz: that certain appearances in parts of the tongue indicate the presence of certain diseases, and that these parts correspond with certain organs of the body."

A Reputable Man. The Stockbridge Visiter notices the death of Mr. Ashburner, of that village, who died lately in the 72d year of his age. He was born in India, inherited a large property, and emigrated to this country from a pure love of liberty, in 1817. One of the most popular of recent English authors (who knew Mr. Ashburner intimately in India) characterizes him as "accomplished and highly informed; with great knowledge of the world, and talents of the first order; a matchless sweetness of disposition, thorough good breeding, a constant readiness to oblige and be obliged, and a delight in all the amiable parts of our nature; who with an eminently social and joyous temperament, preserved himself from the vices of a society admitted to be very lax in its moral requirements, and who, while keenly relishing the wit, the elegance, and the intellectual luxury by which it was distinguished, did not allow his active benevolence to be directed from its proper objects.

Northampton and Springfield Railroad. The first four sections of this road, extending from the Western Railroad to Cabotville, are already in the hands of responsible contractors, who are to have it completed and ready for the rails by the first of November next. They are to commence operations in the ensuing week. The road will, therefore, probably be ready for cars before the 1st. of December next. We understand that the contracts have been taken at 12 or 15 per cent. under the estimates of the engineer. [Hampshire Gazette.

The West Side Survey has been completed, and we learn that the route is found to be quite feasible; but nothing as to the opinion of of the engineer has transpired. The surveyors are now examining more thoroughly the east side route, in order that the advantages and disadvantages of each may be fully considered.

A third route has been suggested by a gentleman at South-Hadley Falls, which would seem to be worth looking at, viz: to come up on the east side to, and cross at, the head of the falls. It is stated that the river at this place is only about 500 feet wide, and that nature has erected a stone abutment one side, and laid the foundation for one on the other.

Should the road cross at Willimansett, many years will, probably, not elapse, before a bridge would be built across the river at South-Hadley Falls. [Ib.

Another Lowell. The water-power at South-Hadley Falls is said to be double that at Lowell. It is also said, that the west side of the river (in West-Springfield) affords the better facilities for using it. Madam Rumor, with one of her thousand tongues reports, that John Chase of Cabotville, and other shrewd men, have purchased (or got the refusal to purchase) a considerable tract of land on the west side of the river, including the water-privilege, with the intention of occupying that magnificent water-power. Some, in their fruitful imaginations, picture to themselves that a second Lowell, spring up there in the course of ten or fifteen years. [Ib.

Notes for Travellers. The following notes of distances between places which are likely to be much visited this season by travellers, are prepared by the Philadelphia Inquirer for its readers:

The distance from Philadelphia to New York, via the railroad, 86 miles.
New York to Baltimore, railroad routes, 182.
New York to Washington, 220.
New York to Boston, Stonington and Providence railroad, 224.
New York to Boston, Norwich and Worcester railroad, 237.
New York to Springfield, New Haven and Hartford railroad, 143.
New York to Albany, steamboat, 145.
New York to Albany, east side of Hudson river, stage, 154.
Albany to Boston, railroad, 200.
Boston to Portland, Eastern railroad, 105.
Portland to Bangor, stage, 129.
Portland to Quebec, Augusta and Norridgewock, stage, 300.
Boston to Bangor, steamboat, 245.
Boston to Montreal, Concord and Burlington, (Vt.) railroad stage and steamboat, 317.
Albany to Montreal, Lake Champlain, 250.
Montreal to Quebec, steamboat, 180.
Abany to Buffalo, railroad, 325.
Buffalo to Kingston; (Canada,) Lewistown, 222
Kingston to Montreal, St. Lawrence river, 212.
Buffalo to Detroit, steamboat, 372.
Buffalo to Chicago, the Lakes, 1047.
Buffalo to Chicago, Detroit and St. Joseph's, 640.
Albany to Troy, stage, 6.
Albany to Ballston Spa, 30.
Albany to Saratoga, 37.
Albany to Montreal, 252.

Electro Magnetic Telegraph. In the very valuable and interesting report of Mr. Ellsworth, the Commissioner of Patents, and the accompanying papers, lately published, there is a description of the electro-magnetic telegraph, illustrated by plates.

The electro-magnet, says the Commissioner, is the basis upon which this 'whole invention rests.—This magnet is produced by coiling around a bar of soft iron, made in the form of a horse-shoe, copper-wire previously covered, similar to bonnet-wire, and varnished to prevent metallic contact with each other and the iron. "The two terminations of the wire thus surrounding the iron in a spiral form, are brought out at each end of the curved bar, and are connected, one with the zinc pole of a galvanic battery, the other with the platinum; the battery being prepared in the usual manner with its corroding acid, produces galvanic electricity, which starts off from one pole of the battery, follows the wire around the soft iron, and returns to the other pole of the battery by the other wire—thus forming a complete circuit. The galvanic fluid is now passing the whole length of the wire, and, while thus passing, the curved iron become a strong magnet. By connecting the two ends of the bent iron with a bar of similar soft iron, it will support many pounds weight. If, while in this condition, one of the wires is removed from the battery, the cross bar falls, and with it its weights. The curved iron returns instantly to its original state. It is unmagnetized. Complete the circuit, as at first, and in an instant it is again a magnet. Break the circuit, and it ceases to be a magnet. If the battery is placed 100, or 1,000, or 10,000 feet from the magnet, yet, when the one is connected with the other by intervening wires, the effect upon the magnet is the same—making it a magnet when the circuit is complete, and *vice versa* when it is broken. In this way, power is produced at a point of considerable distance from the generating agent, and wholly at the command of the operator at the battery to make or destroy the power produced with the utmost possible rapidity."

Machine for Weighing and Assorting Coin. Mr. Cotton, who is governor of the Bank of England, has invented this machine for the purpose of weighing sovereigns, and separating the light ones from those of standard weight. It is so delicate, that it detects with precision, a variation of a twelve thousand two hundred and fiftieth part of the weight of a sovereign. The coins are placed in a tube, or hopper, whence they are carried on to a small platform, which is suspended over a delicately poised beam, to the other end of which is appended the standard mint weight. On setting the machine at work, a sovereign is placed on a platform, and if it is full weigh', a small tongue advances and strikes it off into a till appointed, to receive it; but if it is light, the platform sinks, and brings it within the reach of another tongue, at a lower level, which advances at right angles to the former tongue, and pushes the coin into another till. Other coins succeed in rapid rotation, so that the machine can weigh and sort 10,000 sovereigns in six hours, while an experienced teller, can, at the utmost, only weigh between 3,000 and 4,000 coins by hand scales, in the same time, and even then, the optic nerve by incessant straining becomes fatigued, and errors occur. [Journal of Franklin Institute.

Toothache. The London Medical Gazette states that the *Fepeta cataria* of Linnæus is recommended by Dr. Gaustamacchia as a sovereign remedy for toothache, whether it proceeds from catching cold or caries. The leaves of the plant are placed between the affected tooth and the opposite one; this causes a copious flow of saliva, and in two or three minutes the most violent pains are relieved, If the patients cannot keep the leaves in contact with the diseased tooth, they must chew them, and the object is equally attained by a flow of saliva thus incited.

Professor Durbin in his work on Europe, states that Louis Philippe maintains a standing army of 400,000 men, fully officered and equipped, and takes every precaution to insure its fidelity to his family. His eldest son, the Duke de Nemours, who becomes Regent on the death of the King, serves in the army in person, in Algeria. Yet, notwithstanding all his precautions, Louis Philippe is distrustful of the army, and thinks that it could not be relied upon in the hour of trial. There are now in the capital 60,000 troops, and many more in the immediate neighborhood. The different corps are transferred from one post to another, withing and without the city, not remaining longer than ten days at one station—in order to prevent the formation of conspiracies among them. Europe would not permit Louis Philippe to maintain such an army, did she not believe it necessary to the safety of his government. The next revolution in France, says Professor D. will result in a Republic without a throne, a signal for a general war, in which France must stand against Europe, or have the foot of another monarch placed upon her neck by foreign bayonets. This last, the Professor thinks will probably be the result.

Shameful Imprisonment. The Newport Rhode Islander gives the particulars of the imprisonment in Cuba of an inhabitant of that town, which adds another to the disgraceful instances of power misused by the Spanish authorities. Early in the last Spring, William Bisby, a respectable man, whose family reside in Newport, R. I., was imprisoned in Matanzas on the evidence of a negro under the lash. This negro stated that Mr. B. promised to give him a gun. After he was relieved from the torture he retracted the charge, and declared that he had told a falsehood. Mr. Bisby was retained in prison, however, and there he remains.

On the 20th of May, Mr. Cranston, the member of congress from Rhode Island, was informed at Washington, that the consul at Havana had received orders from Mr. Calhoun to make the proper inquiries on the subject. But, on the 5th inst. he was still imprisoned, and our consul at Matanzas complained of being hampered by the want of instructions from home.

Counterfeiters arrested at Dover, N. H. On Saturday and Sunday last, four individuals of the names of Lyford, Elliot, and two Willeys, the latter brothers, were arrested in Dover for passing counterfeit bills on the Cumberland Bank, Portland, and the Suffolk Bank, Boston. The Enquirer says:

"Elliot has been about town for some time past, engaged as barkeeper at the Eagle Hotel and in other occupations; one of the Willeys also has been for a short time employed as an ostler by Mr. J. P. Hanson; the other two are new comers. They have put off during the past week to different individuals a considerable quantity of bad bills of the denomination of $5, on the above banks, some of it so well executed as to deceive good judges. A bill passed by one of the Willeys on Saturday led to suspicion, and on being questioned he made a confession implicating the rest of the gang, who were on that evening and Sunday morning arrested. As the court sits in this town next week, they will have a speedy passport to the state prison."

Boston and Montreal Railroad. The Sherbrooke, Canada, Gazette of the 25th understands that the engineers had arrived at Stanstead, and would immediately commense the survey.

JOHN B. GOUGH. This interesting Lecturer on Temperance will deliver an Address at the Tremont Temple on next Sabbath Evening, at half-past Seven o'clock, in which he will give an account of his recent tour to the western part of New York. Admittance 6¼ cents, in aid of the cause.

Moses Grant, } President of the Boston
} Temperance Society.
F. R. Woodward, Sec'y.

FRANKLIN EVANGELICAL ASSOCIATION. The next meeting of this Association is appointed at Rowe on Monday, 12th August.

By Order of the Scribe.

☞ NOTICE. The Middlesex North Association will hold their next meeting, at the house of Rev. J. C. Smith, Groton, on Wednesday, Aug. 7th, at 10 o'clock A. M. JOS. C. SMITH, Scribe.
jy27 2w

☞ BOOK AND PAMPHLET SOCIETY.—The Directors of the Book and Pamphlet Society would give notice that their Depository is continued at the Book Store of Samuel G. Simpkins, No 21 Tremont Row, and is constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants. jy20

MARRIAGES.

In this city, on Tuesday, by Rev. Mr. Young, Mr. Samuel H. Root, of Castleton, Vt. to Miss A. B. Crehore, of Boston.

On Sunday morning, by Rev. Chandler Robbins, Mr. Joseph G. Stearns to Miss Mary E. T., only daughter of Nathaniel Payne, Esq.

July 25, Burroughs E Carr, Esq. of Florida, to Miss Sophia R. youngest daughter of the late Joshua Blake.

In Roxbury, July 26, by Rev. Mr. Putnam, Mr. Samuel N. Clark, of Batavia, Ill., to Miss Polly H., daughter of William Patten, Esq., of R.

In Salem, 23d inst, by Rev. Mr. Thompsoh, Mr. Jacob Agge, of East Boston, to Miss Jane A Merritt.

Thursday morning, 25th inst. by Rev. J. T. Sargent, Mr Reuben Hews to Miss Rebecca M. Cornell.

In Danvers, 25th inst, Mr. Thomas Russell, of Kingston, to Miss Sarah Ann Goodridge, daughter of Benjamin Goodridge, Esq. of D.

In East Haverhill, Mr. Wm. E. Chase to Miss Maryette Nichols, both of Haverhill.

In Newburyport, Mr. Wm. H. Prince, to Miss Jane T. Young, eldest daughter of Mr. Joseph Young.

DEATHS.

In this city, on Friday last, Mrs. Hannah Blaney, aged 79 yrs, 5 mos.

On Tuesday evening last, Mr. Joseph Hall, Jr. late Cashier of the Hamilton Bank, 55.

On the 24d inst. Mary Homes, daughter of John Boardman, constable, aged 1 year.

26th inst, Mr. Daniel Austin Brown, 51.

In Chelsea, on Sunday morning, Mrs. Alvira Gould, 31.

In Woburn, July 30th, Zebediah Wyman, Esq. 74.

In Sterling, July 21, Mrs. Nancy Sawyer, aged 68.

In Stow, 24th ult, Capt. Daniel Eveleth, aged 81.

In Brookfield, 23d inst, Mrs. Hannah, wife of Mr. Samuel Perry, aged 74.

In Malden, 26th inst, Mrs. Hannah R., wife of Mr. Henry Barrett, 26.

In Attleboro, 21st inst, Miss Emeline, daughter of the late Mr. James C. Tufts, of West Cambridge, 21.

At Canton, 24th inst, of consumption, Harriet M. wife of Dr. Ezra Abbot, and daughter of the late Louis Lincoln of this city, aged 25.

At Worcester, 18th inst, Henry Baker Thayer, son of the late Capt. Nathaniel Thayer of this city, 34.

ENGLISH AND CLASSICAL SCHOOL AT Concord, Mass. The Fall Session of this School will open on Monday, the 12th of August. A limited number of pupils can be received into the family of the Principal, where every suitable exertion will be made to secure their *happiness* as well as their moral and intellectual education. The Seminary is pleasantly situated in a quiet and peaceful village, fifty minutes ride from the city of Boston, and is designed to combine the advantages of School and Family Instruction. Drawing, Painting and Music taught by an experienced and highly accomplished teacher. The manners and morals of the pupils will receive particular attention.

Terms, including board, washing, lights, fuel, care of clothes, &c. and Instruction, $3 per week. The Principal will be happy to send his circular, setting forth more particularly the plan of his School, to those who wish for further information. and is also permitted to refer them to the Rev. Mr. Frost, Hon. Samuel Hoar and Hon. John Keyes, of Concord, Hon. S. Greele, Dr. J. V. C. Smith, Rev. F. D. Huntington, Henry Loring, Jonathan Forbush, Esq., of Boston, and Dr. Edward Jarvis, of Dorchester.

CHARLES W. GOODNOW, Principal.
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Ministry to the Poor:
Education in England.

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POETRY.

[For the Register.]

EVENING THOUGHTS.

It is the gentle evening hour;
The dew-drop glistens on each flower,
And in a deep and soft repose,
Are sunk the Lilly and the Rose.
The birds have ceased their caroling;
No longer on the glancing wing,
From tree to tree they dart, or fly,
With sudden motion to the sky.
The leaves upon the forest trees,
Are all unruffled by the breeze;
The breeze itself has sunk to rest,
And all is calm, and still, and blest.
The moon with pensive face and pale,
Has thrown o'er all her silvery veil,
Save where the trembling shadows lie,
Like clouds upon the Summer sky;
But brightest does its radiance break
Upon the fair Monadnock Lake;—
A lovely Lake, unknown to fame,
And yet most worthy of a name,—
The waters of the Lake Grasmere
Are not more silvery and clear;
The fresh green hills that round it lie,
Are not more grateful to the eye,
Nor the soft light the sunset flings,
More graceful in its shadowings;
The gentle stars, all pale and fair,
Are not more sweetly mirrored there.
No human voice, or step, or sound
Disturbs the silence, deep, profound;
I sit within my window seat,—
Mine eyes alone these glories meet;
I sit and strive to banish fear,
And brush away the trembling tear;
It seems so selfish to be sad,
When all around is bright and glad.
All low and sweet there comes a voice,—
It bids my soul in peace rejoice;
From all around, below, above,
Breathes forth the whisper, God is love.
Oh heavenly Father, strengthen me,
To put my trust alone in Thee!
Sustain Oh God my drooping heart,
And make me feel how good thou art.
Oh give me life! give peace and rest,
The higher life—the good! the blest!
Say to my spirit, peace be still,
And trust the heavenly Father's will.
Oh God! thou ever hearest the cry,
Of those who humbly look on high!
And givest rest and peace to those
Who in thy love and truth repose.
Thou who has given so rich a dower,
Of beauty to the evening hour,
And stamped on all the deep impress,
Of harmony and happiness,
Wilt ne'er forget the human heart;
But wilt thy strength and grace impart,
To those who humbly seek to be,
In peace with nature and with thee.
What though the present seemeth drear?
What though the spirit shrinks with fear,
To tread life's long and lonely way?
The hand that quenched hope's earthly ray,
Will make a light around us shine
To link us to the world divine.

Dublin, N. H. CELIA.

MISCELLANEOUS.

THE DREAM.

'I had a dream which was not all a dream!'
BYRON.

Amongst all the various means by which mankind have sought to penetrate into the mysteries of futurity, none have been more generally adopted, or more implicitly relied upon, than divination by dreams; and even now, that the pure light of truth and philosophy has detected the errors of superstition, and pierced the deceptions of the astrologer, still is there a mysterious grandeur, a solemn beauty in those shadowy visions, sent to us in the darkness and stillness of night, that, in defiance of our cooler judgment, we are sometimes loath to believe them merely the vain fancies of an over-heated imagination, disclosed for no purpose but to mock and delude our dormant faculties. Nor do these feelings exist only amongst the weak and ignorant; a belief in the predictions contained in the visions of sleep, has been upheld by many of our wisest, and most learned; and those living, not in the errors of the Heathen mythology, nor yet in the almost equal barbarity of Gothic superstition, but in ages of learning and refinement. Mark what Addison says, when, after speaking of Tertullian as crediting the power of divining in dreams, he observes, "That several such divinations have been made, none can question who believes the holy writings; or who has but the least degree of a common historical faith; there being innumerable instances of this nature in several authors, both ancient and modern, sacred and profane.' I could bring forward other authors as great as that I have just quoted, who have believed, that in moments of impending calamity, dreams have sometimes proved the harbingers of fate, and served as a warning of danger; but as I am well aware that this would prove an almost endless task, I shall content myself with the grave authority already cited, and venture, even in these days of skepticism, to relate the circumstance which gave rise to these reflections, and which induced me to undertake the defence of a system now fast sinking into disrepute and ridicule.

The story I have often heard narrated by an intimate friend of my father; a gentleman upon whose judgment and veracity I can rely with perfect confidence. He was an officer in the army, and the circumstance occurred nearly forty years ago, upon his returning with his regiment to England, after an absence of long duration. He was obliged to repair to London immediately after his arrival, whence he purposed setting off for the north of England, where his family was then residing. After many delays, occasioned by business at the War Office, he concluded his arrangements, and determined to leave town on the third of November. The night preceding his departure arrived, and he fell asleep in excellent health and spirits; but awoke from his slumber in the utmost horror, for he had been disturbed by a dream; whose dreadful subject was heightened by a minuteness and circumstantiality seldom to be observed in these 'fickle pensioners of Morpheus' train.' It was some minutes before he could recollect himself, or feel assured that he was actually in safety; but at length, recalling his weakened energies, he smiled at his vain fears, and once more composed himself to rest. He slept, and again the same vision appeared to him, with added terror. He thought that he was travelling through a beautiful country, fresh with verdure, and rich in cultivation; when, as he journeyed on, rejoicing in the hilarity which shone around him the prospect became suddenly changed; the green hills and smiling valleys were transformed to a bleak and barren heath; dark clouds obscured the heavens, and night suddenly came on. Presently he reached a building, which, at first, bore the appearance of a church; but, as he approached nearer, proved to be an inn. He entered the gate which led to the house, but found the greatest difficulty in proceeding. Sometimes his feet seemed fastened to the ground, and an hundred times he stumbled over impediments which appeared to lie in his path, the nature of which he was prevented by the darkness from discovering. Still, with that blindness and obstinacy which usually characterize the dreamer, he continued to advance, until at last, the moon shining out, he found himself standing alone in a church-yard, and casting his eyes upon a grave-stone before him, Colonel B—— beheld his own name sculptured on the marble! Struck with surprise, he looked again, but it was no longer there; and, passing through the church-yard, which now offered no obstruction to his steps, he entered the inn. The vision then became confused, and nothing was clearly defined, until he found himself in his chamber. Here a sensation of fear seemed to hang upon him, and he was oppressed by the feeling of intense expectation, so often experienced in dreams. Still the church-yard appeared as a prominent feature in the scene.—The room seemed surrounded with windows, yet all presented the same ghastly spectacle, of graves and tomb-stones, gleaming white in the moon-shine; which seemed, as he gazed upon them, to gape beneath his eyes. At last he went to bed, but scarcely had he laid his head upon the pillow, when the door of his chamber was slowly opened, and he beheld a figure in whom he recognized the landlord of the inn, advancing towards him with a knife in his hand; followed by another holding a lanthorn. Agonized by fear, the dreamer strove to shriek for help and mercy, but his tongue, refusing to perform its office, clave to the roof of his mouth. At this crisis his agitation awoke him, and he found himself sitting upright in his bed; cold drops were hanging on his brow, and he trembled as if in an ague fit; nor were his feelings much less unpleasing after the first agitation was subsided. The church-yard and the dagger still haunted his imagination; and, as he lay in silent darkness, a thousand fearful tales arose to his remembrance, of travellers who had fallen by the hands of assassins, and others who had strangely disappeared from the high-way, and whose fate was yet shrouded in silence and mystery. In justice to Colonel B.'s character, which might otherwise suffer in the reader's estimation, from his indulging ideas so little consonant with his reputation as a soldier, I must remind him that, at this period of my narrative, travelling did not possess all the ease and accommodation it now enjoys. Stage-coaches were yet in their infancy; the inns had sometimes a very ill name; the roads were bad, and occasionally frequented by such as scrupled not at saying *Stand* to a true man; so that a long journey was then regarded, as a matter not only of consequence, but even hazard. In these days of peaceful travelling and 'genteel accommodation for man and horse,' some ridicule would justly attach itself to him, whose sleep should be disturbed by an approaching journey; but forty years ago, people might have dreamed of being murdered in the road between London and York, without incurring the charge of unreasonable timidity.

To return to my narrative, Colonel B—— rousing himself from these sombre meditations, made a solemn resolution to 'dream no more,' and, falling into a peaceful and undisturbed slumber, he awoke next morning without a trace of the childish feelings which had so lately agitated him. The information he received on arising, however, did not increase his exhilaration: he had determined to make the journey on horseback, attended by a favorite servant, but, to his great vexation, he found that the man had been taken seriously ill in the course of the night, and was now totally unable to proceed. There was not time to procure another attendant, and he was therefore obliged to advance alone. Colonel B—— set off. The loss of his companion at first threw a damp over his spirits; but the beauty of the morning, and the gaiety of the scene, soon restored his mind to its wonted serenity; and he rode gaily along, enjoying the fresh air, and the bright sunshine. He passed the city; and now the appearance of the country, and all the thousand enchantments which even the chill wind and almost lifeless branches of November can confer, were his.—The tenderest feelings arose to his mind, as he anticipated his approaching happiness in a reunion with the beloved society he had been so long estranged from; and it was not until some time after the commencement of his journey, that his thoughts reverted to the dream, which had so fearfully disturbed him the preceding night. He smiled at the recollection of his terrors, and wondered how he could have been so strongly affected; yet notwithstanding the contempt, and even shame, with which he now regarded his foolish terrors, he yet could not dwell upon the circumstances of the vision without a certain sensation of awe, nor prevent a secret hope that his lodging for the next night might not border upon a church-yard; nay, he even determined that this should not happen, and that he would cautiously avoid every inn from which a tombstone should be visible. Not that he was by any means superstitious; on the contrary, he knew few people so free from credulity as himself; he only avoided the fulfillment of the dream so far, lest, as was most probable, it should excite a repetition of the night-mare, and that he should be sorry for. Having thus formed, and above all, accounted for, his resolution, he dismissed the subject from his thoughts, and proceeded as gaily as ever.

And now the sun began to decline, and evening to close in; Colonel B—— watched the bright orb as it set behind the distant hills; and then, having lingered till the last streak of gold disappeared from the horizon, he quickened his pace towards a village which appeared at a little distance, and where, his horse being fatigued, he hoped to obtain quarters for the night. The shades of evening were falling thick around him as he entered the village; the chill blast of a November night moaned through the trees; it was a lonely place, and the Colonel began to doubt, from its wretchedness of appearance, if it could afford accommodation for himself and his horse. At length he thought he could distinguish a sign-post in the distance; he quickened his pace, and soon became convinced that he was approaching some house of entertainment; but, as he came nearer, a slight turning in the road disclosed to him another object; he started, and, for a few moments, felt more than he liked to own, even to himself. 'Was it possible! No, it could not be; the twilight had deceived him;' but a few paces convinced him that it was no delusion, for exactly opposite his intended lodging stood the village church, with its usual accompaniment of graves and tombstones. His immediate impulse was to pass the house without farther hesitation; but, recovering from his first surprise, he now began to reason with himself upon the folly and impropriety of suffering his imagination to be so acted upon as to refuse the shelter which was thus offered to him, and which the situation of his horse rendered almost necessary; while, by proceeding, he risked the chance of being being benighted in a part of the country entirely unknown to him; and what motive could he assign for acting thus? A dream forsooth! a night-mare occasioned by a disturbed mind, or a hearty supper! No, an officer in the British army would not allow himself to be led astray by every turn of a distempered fancy; he would enter the inn.

By the time this manly resolution was adopted, Colonel B. had arrived at the place of his destination; where, having examined the house, his determination began to waver. It was situated quite at the extremity of the village, and rather apart from any other habitation; and, whether it was really so, or that the distempered state of his nerves influenced his judgment, he knew not, but it certainly appeared to him that the place wore an aspect of seclusion and gloom very unlike the air of cheerful comfort which usually characterizes an inn. 'It is a mean-looking place,' said he, 'and the accommodations will be wretched.' He looked again at the church-yard, and became every moment more strongly convinced of the bad accommodations of its opposite neighbor. 'It was a miserable place; he doubted indeed if he should be able to obtain a bed there; it was evidently little more than a common hedge ale-house; and it would only be putting them to inconvenience should he attempt to stop.' He was startled in his meditations by a dismal sound, harsh and discordant. 'A murderer hanging in chains, perhaps.' No, it was only the creaking of the sign-post over his head, as the wind impelled it upon its rusty hinge. The owner of the house now came forward; a ferocious looking person, with an expression of sullen malignity in his countenance; looked as if he had not been shaved for a month, and his manners, if not decidedly uncivil, were so disagreeable and abrupt, that if the traveller's resolution had before begun to falter, the sight of the inn-keeper overthrew it entirely; and, having inquired the distance of the nearest town, which he found to be very trifling, Colonel B. gave the spur to his jaded horse, and the church-yard, the gloomy inn, and the ferocious innkeeper, were soon left far behind.

Fate now seemed determined to atone for her former unpropitious treatment; after riding about half a mile, the traveller reached a town whose cheerful appearance afforded a contrast the most striking to the lonely village he had just quitted. The inn, a pleasant-looking place, stood surrounded by other houses, and nothing like a church-yard was to be descried. Rejoicing in his good fortune, Colonel B. dismounted, and entered the house; he was conducted into a room whose naturally pleasant aspect was now heightened by the blaze of a cheerful fire; the attendants were civil; the supper excellent; and, as he enjoyed the luxury of his present situation, he blessed the friendly warning which, by exciting his apprehensions, however unnecessarily, had induced him to exchange a bad lodging for one so full of comfort and convenience.

The evening passed rapidly away, by means of the usual amusements of a solitary night at an inn, eating and yawning; and, at ten o'clock, the colonel desired to be shown to his apartment. As he looked round the pleasant chamber to which he was conducted, his mind again reverted to the lonely inn, and its appearance of desolation and misery; but, although acknowledging the superiority of the quarters he had chosen, and never for a moment repenting of his choice, he yet could scarcely help blushing as the events of the day passed in review before him. In his present state of ease and security, his spirits exhilarated and his limbs at rest, he marvelled that his mind could have been disturbed, or his actions controlled, by a cause so trivial and childish; and the result of these, his calm meditations, was, a secret resolution of never disclosing the circumstance to a single human being.

He now began to prepare himself for bed; while he was thus engaged, his attention was attracted by the moon, which, shining in all the lustre of a clear autumn night, shed a stream of radiance through an aperture of the window-curtain. Attracted by its beauty, Colonel B. approached the window to take a more distinct view of the fair planet; when, drawing aside the intervening shade, he stood transfixed in shuddering horror, for a cemetary lay before him, where the moon was gleaming white upon graves and tomb-stones, with a brilliancy which rendered every object as clear as if he had beheld it in open daylight! For a few moments he felt completely unnerved; the dream was again before him, and he dwelt upon its strange fulfilment, until his blood seemed curdling in his veins; and he turned from the window unable to endure the ghastly prospect it presented to his view. The loneliness of his situation, the church-yard, all seemed accomplished, all but the dreadful conclusion of the vision; he looked around him in gloomy despondency, till, overcome by the horrors his imagination conjured up, he resolved to leave the house, and had actually quitted his chamber for that purpose, preferring every alternative to passing the night in his present situation, when the order and quiet which seemed to reign throughout the building, only disturbed at intervals by the laughter of some loiterers at the bar, once more recalled him to the absurdity of his apprehensions; and, chiding himself for his own cowardice, the Colonel returned to his room, with a full determination of driving the dream from his remembrance, and sleeping in peace. As a proof of his assumed courage, he now advanced boldly to the window, gazed with a steady eye upon the scene without, admired the moon, made a few observations upon the effects of light and shade, and ended by whistling a tune most perseveringly, from beginning to end. Still he did not neglect taking every precaution in his power against the possibility of surprise; he fastened his door carefully, examined every part of the room, and having prepared his pistols, laid them by the side of his bed. But, notwithstanding the firmness of his resolution, he could not think of actually lying down without a slight feeling of awe; nay, he had, at one time, half determined to pass the night in an arm-chair; which idea, however, he abandoned as too unreasonable to be indulged; and, shortly after, retired to bed, leaving the light still burning. Overcome by fatigue, Colonel B. soon fell asleep, but his slumbers were broken and uneasy, and from these he was at length awakened abruptly by a noise which sounded close to, if not actually within his chamber. The agitated state of his mind, which all his philosophy had not quite succeeded in calming, rendered every accidental sound a subject of apprehension, and he listened attentively, but all was again silent, and he concluded that the disturbance which, in the confusion of his thoughts on awakening, he fancied so near, had, in reality, arisen from the departure of some of the guests. His slumbers appeared to have been of some continuance, for the light was now expiring, and its fitful gleam, as the blue flame rose and fell in the socket, mingled unpleasantly with the broad light of the moon. He was summoning up energy to arise and extinguish it, when he was again startled by the same sound which had awoke him. The lamp had given its last faint struggle, like a troubled soul clinging to the life it is about to leave forever, when another light mingled with the pale moonshine, and the traveller now perceived that it glimmered through a door which had been so carefully concealed that it had entirely escaped his observation, but which was now opening slowly and cautiously. Doubting if he were not still under the influence of a dream, Colonel B. fixed his eyes upon the aperture, which continued gradually to widen, and he soon became aware that he was no longer the sole inhabitant of the chamber; the light, however, would not permit him to discover the number of his adversaries; and, being ignorant how many he had to cope with, he committed himself to the protection of Heaven, and, placing his hand upon one of the pistols, remained perfectly still, awaiting the approach of his murderers with firmness and resolution. They paused, and whispered together for a few moments; and then, with slow and noiseless steps, drew near the bed.—There were two men; and the former, as they approached, bidding the other 'Hold up the lanthorn,' the Colonel perceived its dim light gleaming upon a knife which he held in his hand. They were now within a few paces of the bed, and on the event of that moment depended the fate of the Colonel; he felt that it did so; and, rousing every energy to his assistance, he raised the pistol with a firm hand, when, in the next instant, his antagonist lay weltering in his blood. The other immediately flew; and Colonel B., springing from the bed, found that his aim had been surely taken, the bullet having penetrated the heart of the assassin. In this man he recognized the landlord of the inn. Thus the dream was, in every respect, accomplished; and, by attending to the mysterious warning it conveyed, the traveller had escaped a dreadful fate, and had executed a just retribution upon the murderers.

Some years after this, the accomplice, who had escaped, was brought to justice, and hanged, for a murder committed by himself and his master, many years before, in this same house.—At his death he made an open confession, not only of the crime for which he suffered, but also of his having assisted his master in his attempt to assassinate Colonel B., from the commission of which act they had been so mysteriously and so providentially prevented. The traveller himself reached home in safety, though in a maze of gratitude and wonder; and, from that night, continued, as may be easily supposed, to the end of his days, a devout believer in dreams and visions of all species and descriptions. [New European Magazine.

REFLECTIONS FOR THE MORNING.

The solemn stillness of the morning, just before break of day, is fit and friendly to the cool and undisturbed recollection of a man just risen refreshed and in perfect health. Let him compare his condition with that of half the world, and let him feel an indisposition to admire and adore his Protector if he can. How many great events have come to pass during the hours I have reposed? I feel my insignificance. The heavenly bodies have moved on; the great wheels of nature have none of them stood still; vegetation is advanced; the season is come forward; fleets have continued sailing; councils have been held; and on the opposite side of the world, in broad noonday, what revolutions have taken place, without my concurrence, consent or knowledge! Great God, what am I in the world? An insect—a nothing! In the morning, O Lord, thou Great Being, unto thee will I look up.

How many of my fellow-creatures have spent the last six hours in praying in vain for ten minutes sleep! How many in racking pain, crying, 'would God it were morning!' How many in prison! How many in the commission of great crimes! How many have been burnt out of house and home! How many have been shipwrecked at sea, or lost in untrodden ways on land! How many have been robbed and murdered! How many have died unprepared, and are now lifting up their eyes in torment!—And here stand I, a monument of mercy, 'the living, the living,' to praise God. In the morning, O Lord, thou patient and merciful Being, unto thee will I look up. I will bemoan the vices, and sympathize with the distress of my fellow-creatures. I will try this day to show my gratitude to my Preserver, by taking care not to offend him. [Robinson.

MEANS OF CONTENTMENT.

1. Consider you have what God allots you; what his providence allows you. Your crosses and comforts are mixed by his hands. It is the will of God that you should be thus and thus. Labor then to have that dearer to thee than anything in the world.

2. Consider that if you had fewer comforts and more crosses, you ought to be thankful; for do you know what you have deserved? 'Tis of the Lord's mercy that you are not consumed.

3. Whatever comes, take it as from the hand of God. Assure yourself, that without his permission and direction, it could not come.

4. Prepare to receive the will of God, and look for changes and alterations in the world.

5. Faith is another means to quiet, satisfy, and content the mind. That assures us that that which is consistent with the love of God, may be well be borne. Outward losses and afflictions are consistent with the love of God. 'Whom the Lord loveth he chasteneth.' Heb. x. 2.

CHRISTIANITY IN CHINA. In September last, Dr. Macgowan, of the American Baptist Mission in China, left Hong Kong for the north, having been delegated by his colleagues to visit the various ports of the Empire recently opened to foreign commerce, for the purpose of collecting information as to the most suitable place for establishing a new missionary station. In October he took up his residence at Ningpo, where he met with a very kind reception.

A house having been freely offered for the purpose within the walls, in the midst of the business part of the city, a Missionary Hospital was opened. It was soon thronged by a suffering populace, and although a small portion of time could be devoted to the institution, about seven hundred patients were treated the first quarter. The patients freely posted up Christian handbills that were given them, throughout the city and neighboring towns and villages. Merchants from Nanking and other distant parts were supplied with tracts, some of which the Mandarins received, read them and pronounced them good. A plan, first adopted at this Hospital, of printing passages of Scripture on one side of the Surgeon's memorandum of treatment, and which the patients kept in possession was an effectual means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

Ningpo has been adopted as the new missionary station.

THE HOUSES OF EDINBURG. Professor Durbin says, one of the most remarkable features of Edinburg is the height of the houses on the slopes of the ridges which divide the city.—Many of them are five, six, and even ten stories high on the declivity of a hill. You will observe, in passing one of these lofty structures, eight or ten separate bell handles at the door, with the name attached to each. There are as many families residing in the houses as there are bells; and if you wish to see any of them, you will ring the appropriate bell, the front door is opened, and you ascend until you see upon a door the name you are seeking after. Each story is called a "flat." Not unfrequently there are as many families as flats, and what is more remarkable still, it is often the case that the holder of a flat holds it in fee, with right of way on the common stairs. The highest owner possesses right upwards, *ad infinitum*, and may sell the right to erect a flat above him; and so on in succession.

BREACH OF TRUST. Two cases have come to light in Pittsburgh. One is that of a young married man formerly a partner in a house which failed there. He was entrusted with $10,000, and instructions to buy pig metal on the Cumberland river. Unfortunately, after purchasing and paying $1,000, he fell into the company of gamblers, and lost $3,000; then in hopes of recovering, followed them to another place, and again played, and lost $3,000 more. Finally, he went to St. Louis, with the balance, leaving his employers minus $9,000. The other case is that of a young man unmarried, who was entrusted with some $4,000 or $5,000, by a kind hearted friend, who wished him well, and did it, partially at least, to promote his individual interest. His father is a respectable man in very easy circumstances; the son had an excellent prospect of getting into business for himself, aided by the capital of his father and friend alluded to above; but for the sake of having possession of some $5,000, twice the amount of which he might have made in a few years in a legitimate trade with honor to himself, he absconded, ruining his prospects in life, and plunging a parent into the deepest distress.

CHEAP POSTAGE. Amasa Walker, in a letter from Cincinnati, published in the Boston Morning Chronicle, states, "that nothing is clearer than that *two cents postage* on letters, and one on newspapers is amply sufficient to pay for carrying all letters and newspapers in the United States;" and that he, "although quite indisposed to engage in any thing of a business nature would be very happy to be one of a hundred individuals, who should each bind himself in the sum of $10,000 (making $1,000,000 in the whole amount) with good and sufficient sureties, to do the whole job on those terms." And he adds that if such a company could have the monopoly of the business for 20 years, he should calculate that they would make more money than any other company ever formed in this country.

It is stated that a meeting, upon the subject of cheap postages, is soon to be held in Boston, in which it will be proposed to adopt the low rate of postage specified by Mr. Walker,—to abolish the franking privilege—and to require pre-payment, or charge double postage. Letters weighing over half an ounce, to be charged double, or more, according to weight.

This is the true system, and the people should set their faces for it, and be satisfied with nothing short of it. [Hampshire Gazette.

WESLEYAN UNIVERSITY. Besides the $20,000 raising for a Professorship in this University, by the New York Conference, (about $18,000 of which are already subscribed,) the Providence and New England Conferences are making an effort to raise a like sum—about $5,000 of which were subscribed at the Providence Conference. In all the Conferences, about $37,000 have been subscribed within the past year, and efforts will be made to increase them to $75,000, to found three or more Professorships. These facts we gather from a letter of Rev. B. B. Beckwith, in the Christian Advocate.

If this sum, or even $50,000 can be raised, three Professorships can be endowed, and the Institution placed on a permanent basis. [Middletown (Ct.) Sentinel.

JUST PUBLISHED. The Nineteenth Report of the American Unitarian Association with the proceedings of the Annual Meeting. May 28, 1844; price 6c. For sale by J. MUNROE & CO., 134 Washington street. jy20

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c. N. HOUGHTON.

From James E. Murdock, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston. — William Beals, Boston.
Thos. W. Haskins, Roxbury. — M. M. Ballou, " — Samuel A. Walker, Brookline,
S. Gardner, Boston. — Henry Burditt, Cambridge,
Phineas E. Gay, Boston. — William Dall, Boston,
Franklin Greene, Jr, Boston. — E. Bartlett, Roxbury.
Samuel S. Curtis, Boston, — C. Briggs, " — George Browne, Boston.

DR. COMBE'S VIEWS OF BATHING.

BATHING AND SHOWERING. 'It is surprising,' says Dr. Combe in his excellent treatise on health, 'to what a lamentable extent this most important preservative and restorative of health and comfort is neglected. Most people think if they bathe themselves once or twice a year it is quite sufficient, whereas none should think of washing themselves less than once a week. If students and professional men would faithfully attend to this item of their duty, we should not hear them speak so often of bad digestion, ill health, and unfitness for study; and very many who now find an untimely grave, would live to a good old age, free of those diseases that in a thousand forms prey upon the body. There is nothing that will give the system so healthful and agreeable a tone as this. Water, of tepid or blood warmth, with a flesh brush or otherwise, should generally be used, especially by invalids. The skin should be carefully dried after washing, and the flannels worn next to the body should be changed. This should be faithfully repeated, according to the circumstances of the individual. By this means health would be secured that in a thousand instances is now ruined.'

Apparatus for Vapor Baths always on hand.

L. V. BADGER, 49 Congress street.
Boston, March 12, 1844. 3m my25

EAST LEXINGTON INSTITUTION, *For Young Ladies and Gentlemen.* This Seminary (which is about nine miles from Boston) is intended for Pupils of both sexes, and will embrace all the branches of a thorough English, Classical and Polite Education.

The pupils will be under the instruction, supervision and direction of Rev Charles M. Bower, Instructor in Languages and Mathematics; Mrs Rebecca W. B. Trask, Teacher in French and the Elementary English branches; Mr Stillman L. Lothrop, Instructor in English Literature and Science.

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Do do do do, Latin and Greek Languages,	12,00
Greek and Latin Language and Literature, (exclusively)	8,00
Music,	10,00

Board 1,75 to 3,00, according to age and requirements of pupils. Term commences 1st day of May.

Apply to STILLMAN L. LOTHROP, East Lexington, Secretary and Treasurer. tf ap13

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.) ap27 tf

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.

He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3i f24

JUST PUBLISHED. What is Unitarianism? or a statement of the views of the Unitarian Congregationalists of the United States; with some historical and statistical notices of the denomination, by Alvan Lamson, DD. Printed for the American Unitarian Association; price 3c. Published by JAMES MUNROE & CO., 134 Washington st. je22

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Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
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BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston.
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev M